ABHINAVAGUPTA'S

ŚRĪ TANTRĀLOKA

AND

OTHER WORKS

महामाहेश्वरश्रीमदभिनवगुप्तपादाचार्यस्य श्रीतन्त्रालोकः

First Time English Translation with Sanskrit Texts



Professor Satya Prakash Singh

Swami Maheshvarananda

Foreword by

Dr. Karan Singh

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अन्य कृतयः च

Volume VII

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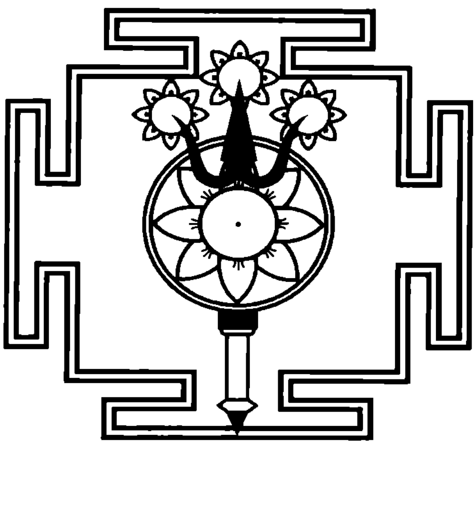


Table of Transliteration

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
ऌ	ḷ	ए	e	ऐ	ai	ओ	o
औ	au	अं	aṁ	अः	aḥ		

Consonants

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ
च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ
ट्	ṭ	ठ	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ
त्	t	थ्	th	द्	d	ध्	dh	न्	n
प्	p	फ्	ph	ब्	b	भ्	bh	म्	m
य्	y	र्	r	ल्	l	व्	v	श्	ś
ष्	ṣ	स्	s	ह्	h	क्ष्	kṣ	त्र्	tr
ज्ञ	jñ	ॡ	lṛ						

Dedicated to

Spiritually elevated group of yoginis, yogins, *siddhas* and the few aspirants of spiritual knowledge and those undergoing the discipline

CONTENTS

वेदाहमेतं पुरुषम्महान्तं आदित्यवर्णम्

DR. KARAN SINGH
MEMBER OF PARLIAMENT
(RAJYA SABHA)
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FOREWORD

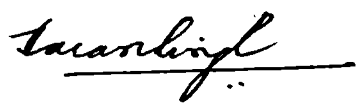
Both Advaita Vedānta and Tantra find their origin in the Vedas, but their detailed analysis, commentary and propagation can be traced back to two monumental figures in our spiritual history – Ādi Śaṅkarācārya (788-820 AD) from Kerala and Ācārya Abhinavagupta (915-1020 AD) from Kashmir. It is significant that we owe our knowledge of these great systems of thought to savants from the very ends of the Indian subcontinent. Kashmir Śaivism or Trika Śāstra is a unique branch of Indian Philosophy which occupies a very special place in our spiritual history. It has produced a large number of great gurus and scholars of which Ācārya Abhinavagupta was pre-eminent. The astounding quality of his twelve volumes of his work on Tantra and its tremendous sweep remains a significant milestone in our spiritual tradition. Of his many works, his magnum opus is the massive Tantrāloka which is virtually an encyclopedia of tantric knowledge, and locates the teaching in the mouth of Lord Śiva Himself.

To the best of my knowledge the present is the first complete English translation of this colossal work rendered by the combined efforts of Professor Satya

Prakash Singh and Swami Maheshvarananda with their years of practice of yoga and tantra, philosophy Eastern and Western, psychology Freudian and Jungian, Sanskrit and English. This is evident from dozens of their publications and papers ranging over areas like yoga, history and culture on A.N. Whitehead, C.G. Jung, Veda and the history of yoga, linguistics and many more. It was by virtue of deep understanding that an English translation of such a massive work as the Tantrāloka could be accomplished lucidly by these scholars after a lapse of almost a millennium from the time of Abhinavagupta himself. But for Tantrāloka, the disciplines of Yoga and Tantra would have remained only a dream in its relationship to philosophy and yoga. Tantrāloka, indeed, by virtue of its wide and integrative attempt, would have been lost for ever to the modern world getting diminished to the state of a mere cult instead of opening the doors to the mystery of human psychology and physiology.

It would be inappropriate for me to attempt any kind of description regarding Kashmir Śaivism. The great ācāryas have left this rich tradition to us and it is now necessary to preserve and transmit it to future generations. The last ācārya of Kashmir Śaivism, Swami Lakshmanji, with whom I had a very close personal association, passed away a few years ago without nominating any successor. Although many scholars and sadhakas are practicing the Śaivism discipline, it seems that the guru-śiṣya tradition of Kashmir Śaivism has come to a close unless a new ācārya emerges, which is always possible. Meanwhile, the publication of the major texts of Kashmir Śaivism, especially the Tantrāloka, is an important pre-requisite for students of this great philosophy in India and around the world.

I warmlycongratulateProfessorSatyaPrakashSinghandSwamiMaheshvarananda for undertaking the massive task of translating Abhinavagupta's Tantrāloka and other minor works into English. Partial translations are available but, to the best of my knowledge, this is the first time that the entire corpus of Tantrāloka is being presented in the original Sanskrit and a lucid English translation, I pay my homage to the great Ācārya Abhinavagupta. May Param Śiva bestow His blessings on us all, and thereby redeem mankind from the strife and violence that is plaguing the world. Aum Namaḥ Śivāya.



(KARAN SINGH)

Introduction

Tantrāloka means light on Tantra which literally means thread. This thread, however, happens to have been used in one of its earliest usage in the Ṛgveda itself in such a deep sense as understanding binding the entire reality together in a single fold of comprehension so beneficial as to transform the human nature of all its baser kind of tendency into the most idealistic form which is known as the divine. The *mantra* concerned advises wise men as follows:

> While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings. (Ṛgveda, X.53.6)

Remarkably enough, this suggestion of the Vedic seer seems to have found out its best recipient in Abhinavagupta and that also in the form of his *Tantrāloka*, as the epitome of wisdom screened out of the *Tantras* coming out of the mouth of Śiva by way of response to the queries of his consort, the Goddess, an embodiment of His own creativity. Very many of the Tantras whose essence has been absorbed in the *Tantrāloka* have disappeared by this time owing to convulsions of history to be not available to us today. On this account, the *Tantrāloka* become all the more important for the humanity as it has embodied in it the invaluable wisdom contained in them by such a genius *par excellence* as

Abhinavagupta, a yogin, *tantrika,* psychologist, philosopher and aesthetician all combined in him together.

Abhinavagupta's (950-1020 AD) ancestry goes back to Kannauj to a clan of Brāhmaṇas with Agastya as the name of their lineage. One eminent scholar of this clan named Atrigupta was taken to Kashmir by King Lalitāditya in course of his victory over Yaśovarman, the King of Kannauj in 736 A.D. Lalitāditya was not only a great warrior but also a lover of learning. It was out of his love for learning that he took Atrigupta along with him to Kashmir. Kannauj at that time was a great centre of learning as is borne out by their migration to Bengal for conducting certain *yajñas* by the Sen Dynasty of kings. Atrigupta was provided with a mansion at the bank of the river Vitastā now known as Jhelum in the vicinity of a temple of Śiva. This seems to have been done on account of Atrigupta's devotion to this deity. This event belongs to the eighth century AD.

It was in the lineage of Atrigupta that after a few generations was born Varāhagupta. He was the grandfather of Abhinavagupta born of his son Narasimhagupta known popularly as Cukhulaka. Narasimhagupta was a highly learned *pandit* conversant with several branches of learning such as grammar, literature, aesthetics and the system of logic. Abhinava's mother was Vimalā who died quite young in the early childhood of Abhinava. Mother being the centre of affection for a child, her demise at that early stage of Abhinava's life caused the renunciatory tendency in Abhinava left solely to the care of his father for bringing him up as well as for his education.

As regards the aspect of learning, Abhinava has paid glowing tributes to his father in initiating him into all those branches of Sanskrit learning as were mastered by him. With this educational background prepared by his father along with the renunciatory tendency caused by the demise of the mother in early childhood accentuated immense love for learning in Abhinava diverting his mind from enjoyment of the luxuries of life as made available to him ancestrally in the beautiful surrounding of the land at the bank of the mighty Vitastā, particularly close to the temple of Śiva with all His cultural background of renunciation and source of wisdom.

With this intellectual and spiritual background Abhinava moved from school to school and teacher to teacher in the quest for real knowledge and wisdom which might quench his thirst for more and more which might be to his full satisfaction. In keeping with this tendency and related action undertaken on

his part, he has elucidated his case as a model for disciples of all times to follow the tendency of the black-bee flying from flower to flower in course of its will to find out the flower which might be most satisfactory to its sense of smell. In the land of flowers such as Kashmir, this imagery came not only to be evoked in his mind poetically but found its inculcation in his own educational career moving from Maṭh to Maṭh and teacher to teacher in the quest for knowledge and understanding.

I. Abhinava's Attitude Towards the Veda

His profundity in various fields of Sanskritic literature is very much reflected in the *Tantrāloka* throughout. Be it logic, grammar, philosophical systems including Sāṅkhya, Yoga, Mīmāṁsā, Vedānta, Vaiśeṣika or Buddhism, he displays thorough understanding of all of them as is evident from their references at various places in the *Tantrāloka*. He is also at home in regard to the Vedic literature as is evident from his reference to the *Aitareya Āraṇyaka* in *Tantrāloka*, III.226 where its author Mahidhara Aitareya has been identified as a manifest form of Śiva and as such is said to have taken the world as a form of *visarga* (:), remission. This viewpoint has formed the backbone of the Śaivite equation of the world with sounds of the *mātṛkā* and *mālinī* series of sounds. This is also based on the Aitareya's elaborate statement regarding it where it claims that *Vāk* or sound is as expansive as Brahman and that wherever there is Brahman, there is also the *Vāk*.[1]

His idea of *Śakti* as the all-encompassing cosmic and extra-cosmic absolute force has very much its prototype in Aditi of the Ṛgveda who has been described there in the *Saṁhitā* as the heaven, intermediate space, mother, father and son, as all the creatures, the past, present and future all taken together. This account of her in the *Saṁhitā* is obviously inclusive of her transcending the limits of space, time and causality and yet manifesting Herself as all-in-all including the conscient and inconscient, gods, goddesses as well as all the creatures of the creation, human, sub-human and superhuman. Her oneness with *Vāk* seems to have been very much based on the Vagāmbhṛṇī Hymn of the same *Saṁhitā* where Āmbhṛṇī the daughter of sage Ambhṛṇa on the ground of her experience of oneness with *Vāk* as the all-comprehending principle narrates herself as moving in the company of all groups of gods such as Rudras, Vasus and Ādityas. She claims to have strung the bow of Rudra for the sake of killing Śaru, the great opponent of Brahman the principle of order and integrality behind the diversity and contrariety in the

1 Aitareya Āraṇyaka III.8

universe and to have entered into the compass of the heaven and earth, in the depth of the sea and thus to have become practically the earth itself creating the background for Abhinava to give utmost importance to it as the most concretised form of the Reality and the initial step of progress to Śiva-hood.

Abhinava's entire system of breath-control has its prototype in the Kaṭha Upaniṣad's idea of the same force particularly under the denomination again of the personified form of Aditi. The Upaniṣadic verse describes her as to have assumed the form of a diminutive sized deity indwelling the middle-most point of the body and as being worshipped by all gods and motivating the *prāṇa* to move upward and *apāna* downward. Obviously this account is suggestive of the sage's *sādhanā* of finding out that centre in the human body which is divisive of *prāṇa* and *apāna* resulting in the upward movement of the combined and refined form of the breath along another channel of nerves known as *suṣumnā*, though left unnamed here in the verse. This missing point, however, is supplemented by another hymn of the *Saṁhitā* coming almost at the end of it, that is, Ṛgveda, X.189. In this hymn of just three verses addressed to *Sārparājñī* as its deity there is an account of a bull of variegated colour moving in the womb of the mother and proceeding to the father from within with the combination of *prāṇa* and *apāna* assuming the form of *Vāk*. *Sārparājñī*, the queen of serpents as its deity is suggestive of what subsequently came to be named as *kuṇḍalinī*, taking the form of *Vāk* with the combination of *prāṇa* and *apāna* and rising upward towards the Father is obviously indicative of the entire course of the *sādhanā* of awakening of *kuṇḍalinī* and rising from the mother, the *mūlādhāra cakra* as representative of the element of earth in the human body and proceeding to the Father, the ultimate source of creation as Śiva. The androgenity of the bull here as a male but elsewhere as a female in the capacity of *Vāk* as in Ṛgveda I.164.41 is very much suggestive of the same of Śiva-Śakti as the points of start and consummation of the *kuṇḍalinī* in the context of yogic practice. Śiva's representation by His ride the bull and that of Śakti by *Vāk* here as well as in Tantra go to confirm this interpretation to a great extent.

As regards Rudra-Śiva's taking to wine and alternatively to *viṣa*, poison as in the context of the contest between gods and demons in course of churning of the ocean, this is very much obvious from Ṛgveda X.136, giving an account of a clan of contemplators, *munis*, yellowish in colour, besmearing themselves something malodorous, using air as thread to move forcefully as fast as wind, keeping long hair and drinking poison in the company of Rudra and getting intoxicated by the drink. It is explicit from these details that these *munis* were a group of

Śaivites having Rudra as their deity, practising control of breath to the extent of so much expertise as to accomplish such feats as to disappear physically from the scene at times, taking no time in moving from one place to another, keeping long hair, besmearing their bodies with something like ash, caring little to cover their bodies, keeping mute, remaining contemplating, flying in space, moving in the midst of such beings as Apsaras and Gandharvas besides wild animals. As regards the practice of taking to poison, it is interesting to note that in the *Vijñāna Bhairava* the word *viṣa* has been taken to mean the *kuṇḍalinī* in the midst of which on the one side and on the other the practitioner of yoga has been required to move with the help of rarified breath.[2]

In fact, the idea of arousal of the *kuṇḍalinī* is very much implicit in the mode of pronunciation of the Vedic *mantras* themselves. There are mainly three accents in them, namely, *udātta*, *anudāta* and *svarita. Udātta* is kept unmarked in the written text while the *anudāta* is indicated by the underlining of the syllable concerned and *svarita* by a stroke at the head of it. In the recitational form, the *anudāta* is indicated by lowering the hand and *udātta* by raising it upward while the *svarita* by a horizontal movement of it in the middle. These movements of the hand are indicative of the lowering of the *anudātta*, balancing of the *svarita* and raising upward of the *udātta* in the so rarified a form as requiring nothing to indicate to it. As a combined form of *udātta* and *anudātta svarita*'s notation by the stroke at the head of the syllable is suggestive of rising of the *kuṇḍalinī* upward in the form of the combined and rarified form of the breath. The horizontal movement of the hand in its indication is suggestive of the process of combining and balancing the two main breaths as preparatory to its surging upward. It was perhaps in view of this deep significance of the recitation of the *mantras* discovered in course of the state of *samādhi* of the seers as are said to have being lying within while seeing them that it has been kept alive deliberately for thousands of years until now in their original form all vicissitudes of history notwithstanding.

Intimately connected with this fact is the pronunciation of the *mahāvākya so'ham* involving the individual's experience of oneness with the Ultimate Reality, i.e., Brahman. This *vākya* occurs for the first time in the *Iśa Upaniṣad* at its mantra No. 16 recounting the experience concerned of the great seer Dadhyaṅ Ātharvaṇa. It has come to be considered as *haṁsa mahāmantra* by Abhinava in *Tantrāloka* XXX.71. *Haṁsa* is an inverted form of *so'ham.* The

2 *Vijñāna Bhairava* verse 67.

haṁsa has received its deeper sense from a *mantra* occurring in Ṛgveda IV.40 as the last verse of the hymn known as *Haṁsapadī* having become famous not only on account of the pervasiveness of the swan, as the *haṁsa*, literally means, but also on account of its structure of qualification of the *haṁsa* by as many as fifteen adjectives all amounting to showing its pervasiveness in so many forms. It is due to this unique qualification of it that it has come to be adopted in the *Kaṭha Upaniṣad* at V.2 exactly as it is except for addition of the word *bṛhat* at the ending raising the number of adjectives to sixteen which at various levels has been regarded as indicative of completion and perfection and hence has also been taken as the carrier of the sense of Ātman, the Self in all its purity. *Haṁsa*, swan, as a migratory bird due to its spotless white colour, capacity of flight and habit of drinking clean water, etc. has become indicatory of the Self as has been realised by Vedic seers and subsequent sages. This is the semantic aspect of its connotation. The same word in its inverted form *so* + *ham* becomes phonetically indicative of the sound produced in course of breathing-in and breathing-out respectively. Equipped with this twofold sense it has come to be elevated to the position of the *mahāvākya*, magnificent statement in the Upaniṣads. On the analogy of the sound produced in course of breathing-in and breathing-out on the human level it has come to be accepted as the very principle of life obtaining throughout the entire creation and as such as the Ultimate Reality manifesting itself as all the individualities on the same scale. Since breathing is the common criterion of life serving as the basic ground of developing consciousness, regulation of it has come to be accepted as the fundamental principle of spiritual practice. All this significance of the act of breathing and its potentiality of developing into the mainstay of spiritual practice came to be realised during the Vedic period from within the austere practices of the seers of the age leading to get consolidated into the discipline of yoga with its steps of *prāṇāyāma*, breath-control, meditation and *samādhi*, exclusive absorption, etc. with its by products of the idea of the central nerve *suṣumnā*, various centres of nerves on different levels of it and the *kuṇḍalinī*, etc. as made out here already.

On account of the extreme subtlety of the matter and the consequent difficulty in its maintenance at a larger scale, austere pursuits for it began to be replaced during the later period of the Vedic age itself as represented by the *Brāhmaṇas* by its exteriorised form of *karmakāṇḍa* involving performance of sacrifices, etc. taking the form of the main ideological stream of thinking and practices under the Vedic fold, the austere pursuits were kept alive in secret circles of yogins and *Tāntriks*. While the main stream continued to follow the introverted

path of breath-control in the form of the *Āraṇyakas* leading to the evolution of the Upaniṣadic thought and practices of meditation, its offshoot remained concentrated on breath and its neural mechanism resulting in what subsequently became famous in the form of *Tantra* and *kuṇḍalinī yoga*. That *Tantra* has its root in the Veda itself is evident not only from the prevalence of its elements in the Vedic *Saṁhitās* in their denominations such as the Ṛgveda, Atharvaveda, etc. in the form of reference to nerves, *cakras*, etc. but also from a holistic reference to it in the form of the essence of it to be integrated and evolved into a system with its possibility of improvement over humanity and even its potentiality to turn into the divine. The *mantra* as ascribed to its authorship to *Saucīka* reads in translation as follows:

> While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings.[3]

Use of the word *tantu*, derived as it is from the root *tan*, meaning the thread along with its participial form *tanvan* in the sense of spreading the thread, obviously amounts to convey the sense of origin of the discipline of Tantra herein. The necessity of setting the threads in a perfectly even form so as to weave out the smooth cloth with the help of the light of higher order is certainly reflective of the utmost care and use of the faculty of higher consciousness in setting the threads evenly. *Apas*, toil, of the singers is clearly suggestive of the effort of the original creators of the *mantra* bearing the ideas of higher order needing to be set side by side in a manner so as to evolve into a system of thought which may be satisfactorily acceptable to and practicable to its followers. Such is the discipline of *Tantra* with its emphasis on smoothness of the process of breathing, reduction of its frequency to the extent of its attenuation and even complete stoppage leading to improvement on the human nature and his attainment of the divine with his experience of oneness with Him via any of the yogic devices including the *kuṇḍalinī yoga* in particular.

Thus, *Tantra* is a by-product of the Vedas taking shape of a discipline out of the introvertive tendency of the Vedic thought as different, though only partly, from

3 तन्तुं तन्वन् रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान् ।
अनुल्वणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम् ।। Ṛgveda, 10.53.6

the sacrificial aspect of it inasmuch as it has tried to confine the cult of sacrifice from its exteriority to interiority in the human body itself. All secret places and acts suggested to be undertaken there in those places have been withdrawn to the human body and its functions. So far as the consideration of it as a growth independent of the Veda is concerned, it has been caused by the psychology of exclusivity behind the formation of disciplines as distinct from one another partly in view of separative emphasis on the particular aspect of the discipline concerned and partly owing to assertion of the egotism of the champions of the disciplines concerned. Another significant factor involved behind this separative tendency of the human mind is the necessity of exclusiveness of concentration. This is particularly true of disciplines concerned with the problem of faith as the religious matters are concerned with. One cannot be faithful to two systems of religious natures at a time maintaining a balance. In order to be concentrated on one, it is necessary for the follower to keep the other relatively in abeyance. Just as two absolutes are not possible for the rational mind, even so more than one deity as the supreme is impossible for the faithful. If the Ṛgvedic seer Dīrghatamas could make the well-known statement that the Reality is but one which has been conceived and named as Indra, Mitra, Varuṇa, Agni, Suparna, Yama and Mātriśvan, he has not displayed his equality of faith towards all of them in any other respect except for their inherence in one Existence known as *Sat*. The same spirit underlies Abhinava's formulation of all the deities as aspects of Śiva as the Lord of consciousness with Śakti as His Force. Under such circumstances, it became necessary for him to make other gods subordinate to Him including even Viṣṇu in spite of the Vedic assertion that while Agni is the lowest amongst gods, Viṣṇu is the highest.

As regards the unification of gods and goddesses in Śiva, that has already been done by Vedic seers, Upaniṣadic sages, sage Vyāsa in the *Bhagavadgītā* and even Yāska, the author of Nirukta if not with reference to Śiva in particular, decidedly with reference to Ātman and Brahman. Leaving apart the Upaniṣads and *Bhagavadgītā* even such a sage as Yāska who, in spite of being primarily a linguist, in the seventh chapter of his Nirukta has unambiguously stated that on account of its broadness, the Ātman has been prayed to by seers as gods making them as representatives of it in its different aspects making them as interchangeable amongst them on account of their functioning on the common ground of it, they become borne of themselves, of each other and of their action. Even their accessories such as rides and weapons have been suggested as having been carved out of the same. Abhinava as well has followed the suit at least in

Tantrāloka XV.60 to have identified Lord Śiva as the colossus reservoir of water in the form of the Ātman having taken a dip wherein the entire universe can attain cleanliness and purity with the prospect of purification of their followers. In verse No. 224 of the same Chapter of the text he has conceived of Him as lying above Brahmā in the form of the absolute Brahman which has expanded itself in the form of the world in His various manifestations. Thus, if the Vedic seer has identified the basic stuff of the emergences of everything conscious as well as inconscient in the form of base Existence, the Upaniṣads, etc. in the form of consciousness including self-consciousness, as the concept of *ātman* implies, Abhinava has understood it in all its triplicity of aspects namely, existence, consciousness and delight as involved in the personality of Śiva existing, being aware of His existence and delighting in the eternally stable company of His consort Śakti. For the introduction of the sense of delight to Viṣṇu in His aspects of existence and consciousness while in Vaiṣṇavism there has arisen the necessity of bringing in Lakṣmī and her substitute Rādhā from outside, that necessity has become fulfilled automatically by conceiving of His consort His force or Śakti as implicit in His existence, etc. Apart from the sectoral bias quite natural for the maintenance of exclusivity of each and every dispensation of faith and spiritual practice, this invariability of relationship between Śiva and Śakti is perhaps one of the fundamental reasons behind Abhinava's declaration of Vaiṣṇavism along with the Veda and Buddhism as a relatively lower kind of religio-spiritual order.

II. Abhinavagupta's Critique of the Veda

This kind of rather mutually condemnatory judgement on the part of such a sagacious thinker as Abhinava in spite of even the Vedic background of such a unique seer as Dīrghatamas and others has perhaps gained its sharpness from the primacy of the *maṭha*-system of education in his life. The word *maṭha manth,* to churn, is suggestive of stress on its exclusivity. Thaṭ in spite of his motto to gather information from all possibly available sources of knowledge like the honey-bee, he had to stick to the *maṭha*-system of the lineage of Somānanda, Utpaladeva, Lakṣmaṇagupta and Śambhunātha particularly for his education of the nature of wisdom, bespeaks in itself the limitations of choice open to him particularly on matters imbued with the sectoral concern. This is quite obvious from his own statement in *Tantrāloka* at XIV.44 in which he points out that option on the path of yogic approach to the Reality is a great hurdle and that by virtue of elimination of all other options except for devotion to Śiva one has

the possibility of reaching Him. In yet another verse occurring at *Tantrāloka* XV.571, he refers to a text most probably belonging to his own sect and titled as *Mādhavakula* to the effect that the follower of his School needs to avoid textual statements of Vedas and Vaiṣṇavism. His teacher Bhūtinātha whom he refers to at several places in the *Tantrāloka* as his *Brahma-vidyā-guru* does not seem to be very much conversant with Vedic texts as referred to here in their in-depth points of view except for the sacerdotal which during almost the entire Medieval period has been the subject of study in the name of the Veda due perhaps to its popularisation by the codification of the followers of the Mīmāṁsā School.

In fact, the real secret of the Vedic wisdom lies revealed in the Vedic *Saṁhitās* which are texts coming directly from the seers undergoing arduous course of yoga and austerity and couching their realisations in clusters of symbols drawn from their surroundings dominated particularly by objects and forces of nature. It is the difficulty of understanding their symbolic mode of expression which has made the *Saṁhitās* difficult to understand. An instance to the point, for example, is *Ṛgveda* VIII.6.30 along with a couple of *mantras* preceding it. It has been mentioned in the context as a whole that the essential Vedic wisdom came to be availed of by seers while undergoing *tapas* in mountainous caves and valleys serving as the perennial source of water in the form of streams roaring down to the foot of the peaks. What the seers saw from that height was the world as an oceanic expanse of water vibrating tumultuously back and forth and resulting in incessant change in the process of time. Distantly apart from this scenario of ceaseless change what they happen to observe beyond the range of space and time there was beaming a light of the original seed of creation which has sprouted in the form of all the multiplicity of the creation.

What Abhinavagupta has done vis-a-vis such revelations embedded in the Vedic *Saṁhitā* is that on the one hand he has assimilated such ideas in the making of the idea of Śiva as the supernal and luminous seed of creation in all its timelessness and yet on the other has decried it along with Buddhism, Jainism, logic and Vaiṣṇavism as an *adhaḥ-śāstra*, a discipline of relatively lower order and as such to have tried to learn its secret from his teacher, namely, Bhūtirāja or Bhūtinātha. The reason behind this contradiction of viewpoint in him, as stated already, is his exclusive commitment to his School.

It is partly due to the support of such an attitude towards Veda by authorities like Abhinavagupta and mainly due to the divisive interests and denunciatory cultural bias of the Western Indologists particularly of British orientation against Veda

that they invented the myth of the theory of Aryan Invasion and tried to create a wedge between the Vedic and Tantric dispensations declaring a non-Aryan origin of idea of Śiva and as hence non-Vedic as against the pure naturalism of Vedic gods and goddesses. As is evident from subsequent archaeological finds and other researches it has been found that there is no evidence at all to suggest that anything like an invasion from the European hordes took place on the Indian soil in course of the known history. As regards the case of linguistic affinity throughout the area concerned, that is explicable the other way round in view of the antiquity and structure of Sanskrit language vis-a-vis the other languages concerned. Thus, to imagine that Śaivism in its origin is non-Vedic is a mere myth created with some vested interest.

So far as the root of Śiva in the Ṛgveda is concerned it is very much there to find out though not in the form of Śiva but in the form of Rudra who came to be treated by Abhinava as subsidiary to Him. The importance of Rudra in the plural is quite evident in the Vāgāmbhṛṇī hymn as they in a group have been stated there along with Adityas and Vasus with whom Āmbhṛṇī claims to move. Almost the same remains the position of Śiva in the Yajurveda also vis-a-vis Rudras except for two points. In the sixteenth chapter of it known as *Rudraṣṭādhyāyī* he appears again as the group of Rudras but with significant difference that Śiva here is the ideal form of them aspired for. This is evident from *mantra* Nos. 2, 13, 41 and 51 therein where the devotee expects from Him in the singular to reveal Himself in His Śiva form amounting to the auspicious, Śivatara, more auspicious, Śivatama not only in form, *tanu*, but also in spirit, *sumanā*. This prayer of the seer gets materialised in the last Chapter of the *Saṁhitā* wherein its paramount seer Dadhyaṅ Ātharvaṇa refers to Him as Īśa and expects all devotees of Him to experience Him as obtaining in the whole world including both animate and inanimate not only in their present status but also in their dynamics of change taking place all the time constantly and motivating them to live rejoicing all the pleasures offered by them but only with the sense of renunciation, *tyaktena bhuñjīthāḥ*, without any craving for possession of them, belong as they do to Him who indwells them. It is, indeed, this Īśa in His gracious and Lordly form who has been made the object of devotion by Abhinava in transcendence of the Rudras conceived as His missionary and Sadāśiva as His deputy.

There is another Vedic source in the form of a couple of Upaniṣads, namely, *Kena* and *Śvetāśvatara* which anticipate Abhinavagupta's view of Śiva in several ways of which he does never make any mention obviously due to his sectoral bindings

which he followed so vigorously. The evidence occurs in the Kena Upaniṣad in the form of the episode of Umā Haimavatī. The episode reads as follows. In the war between gods and demons what incidentally once happened was that the gods came out victorious and began to celebrate their victory somewhere. While they were enjoying the celebration, a Yakṣa appeared at some distance from the site of celebration. The gods were surprised and deputed Agni, the leader of the lowest rank amongst them to enquire as to who he was. Agni went straightaway to him and asked him to identify himself. Instead of responding to Agni's query, the Yakṣa put the same question back to Agni. Agni told him what he was and claimed that he was so powerful as to burn the whole world. The Yakṣa put a blade of grass before him asking him to burn it. Agni tried his best to burn it but totally failed and went back with diffidence. This was followed by deputation of the leaders of the higher order, namely, Vāyu with the recurrence of the same incident with him too. This was followed by the arrival of Indra himself the Lord of all of them. His approach to the Yakṣa, however, was responded by total absence of him substituted by a beautiful lady in his place. On enquiry, the lady told Indra that she was Umā Haimavatī and that Yakṣa was Brahman Itself, the real force behind their victory but materially as shapeless as a sudden flash of lightning so dazzling as to make the eye blink at its glance. Even then, she told Indra that it was so mighty as to make the mind move, conduct the processes of determination and indetermination besides being capable of realisation via austerity, self-control and selfless action as spelt out by the Vedas in all their branches and strata.

This anecdote is a remarkable evidence of the anticipation of Abhinava's philosophy of Śaivism by Vedic seers and Upaniṣadic sages except for secondary details and integration of diverse viewpoints in a synthetic form. Some of those details remaining uncovered by the accounts of this anecdote, however, are available in the *Śvetāśvatara Upaniṣad*. In the first place what has presented here in the anecdote in the figurative form of Umā Haimavatī is exposed literally in the form of Śakti right in the beginning of the *Upaniṣad* which, as such, lies there enclosing the Lord well within itself by means of peculiar attributes of it. Does it not anticipate Abhinava's association of Śiva with His Śakti with all the sense of androgeneity of Him remaining kept in abeyance? Further, later in the same Upaniṣad, this Śakti is spelt out as His supernal Force including knowledge, force and action, *jñāna*, *bala* and action as almost the same as Abhinava's view of the Force having been considered as willing, knowing and action.

In the second place, Rudra who has remained simply as a deity in the Ṛgveda

has been diversified into hundreds of them in the whole chapter devoted to him in the Yajurveda. In the *Śvetāśvatara Upaniṣad*, he is stated to be only one ruling over the entire creation and abiding in all individual beings at the end as their Self in his contracted form. In the same chapter of the Upaniṣad a little later he has been addressed positively as Śiva indwelling the creation assuming the form of mouth, head, and neck of all living beings and lying down as a whole in the cave of their hearts, *sarvabhūta guhāśayaḥ* (III.11). Yet in another *mantra* of the same chapter He is characterised as atomic of the atomics and bigger than the biggest indwelling the same cave and capable of being realised as such by making oneself rid of all kinds of selfish actions and aspirations resulting in transcendence of all experiences of grief (III.20). Pacification of all basic constituents of the personality, *dhātuprasāda*, as mentioned in this *mantra* is obviously suggestive of regularisation of the principle of life manifesting itself in the form of breath and that of psychic nature.

His denomination as Śiva occurs in a number of other *mantras*. For instance, in the sixteenth *mantra* of the fourth chapter of the Upaniṣad again He is addressed as Śiva pervading the entire creation in its most essential form as symbolised by the term 'the clarified essence of the clarified butter as lying concealed in the inmost being of creatures as well as encircling the whole of it all at once and that He is the ultimate destination of all those who get liberated from the trap of the world.' Again in the fourteenth *mantra* of the fifth chapter therein He has been characterised as Śiva with the specification of receptivity through the sense of being and also as the cause of being and non-being both, Creator of the world of multiplicity through factorisation of the integrality, *kalā-sarga-karam*. It is important to note that Abhinava also makes use of the word *kalā* to attribute to it the act of factorisation behind the oneness of all with Śiva. Attribution of non-being along with being to Him as its cause amounts obviously to the recognition of the positivity of the zero as a number embedded in it as recognised as the greatest contribution to mathematics by mathematicians and trace of the anti-matter by the physicist in existence side by side with the matter. Along with the agency of factorisation of the entity as invested in Him, He has been conceived by Abhinava as transcendent to it through the use of the word *akala* for Him, which, too, lies anticipated in the fifth *mantra* of the sixth chapter of the Upaniṣad.

In addition to all these highly interesting points embedded in the Upaniṣad, what is of paramount importance here is devotion as the way to Him positively with

the mention of the significant word *bhakti* in this regard in the last *mantra* of the Upaniṣad which is so favourite to Abhinava moreover with the same quantum of it to the teacher who has happened to show the way to Him to the disciple as is explicit from the wording of the Upaniṣad: *yasya deve parā bhaktir yathā deve tathā gurau*, as much devotion to the Lord as to one's teacher also. It is only such a disciple in who this secret teaching has the possibility of being fruitful.

In view of all this stuff having been already in the Upaniṣad as the last part of the Vedas, Abhinava's characterisation of the *Śruti* as a *śāstra* lower than his is obviously conspicuous by unacquaintance of it by him in spite of having elapsed some time in the proximity of his Vedic teacher named Bhūtirāja. The only possible justification for it in this regard is partly his sectoral commitment and partly the teacher's emphasis only on the sacerdotal aspect of the Veda.

At the same time, it needs to be noted that Abhinava is such an honest author that had he taken any inspiration from the Upaniṣad in this regard while writing the *Tantrāloka* he was sure not have left it unacknowledged. The way out of this contradiction, therefore, seems to lie partly in the prevalence of these ideas and the concerned terminologies in the Indian psyche as a whole and partly owing to amazingly wide and deep psychic and intellectual range of his understanding and inventiveness in matters spiritual to such an extent as not only to cover ideas of the past without any possibility of borrowal from any source but also anticipate those also which are waiting to come to light in the future. This is quite obvious from a thorough study of his *magnum opus*.

As regards the wide range of understanding of Abhinava as per his own explanation in this regard is understandable in terms of his attribution of it to the phenomenon of descent of the force of consciousness known as *śaktipāta* vis-a-vis his analogy of the black-bee extending up to the same of the honeybee. The honeybee moves from flower to flower in its collection of the sensibility of smell in the form its nectar and puts them all in its hive in a large multitude for days so as to rise to the magnitude of the honey drawn from it. The juices fetched by it in smallest possible quantity by each bee from innumerably diverse sources like flowers and fruits and mixed together with all their special qualities understandably without any awareness of it on the part of the bee, results in something as the honey which uniformly has been giving a different kind of taste almost the same all over the world. This analogy has its root in the Ṛgveda from which it has come to the Chāndogya and Bṛhadāraṇyaka Upaniṣads for

the sake of whose secrecy seer Dadhyaṅ Ātharvaṇa had to permit himself to get beheaded by Indra. This is known in the Upaniṣads as the science of honey, *madhu-vidyā*. The same analogy has been made use of by Abhinava most probably unknowingly of its Vedic root to a certain extent. This is obvious from his stopping half way in making use of the analogy short of the formation of the honey but diverting the imagery to evolving the capability of descent of the Force of consciousness in its wider implication. As per his statement, "As the black bee moves from flower to flower in its search for the smell of its liking, even so the seeker of knowledge should move from one teacher to another in his quest for the essential wisdom." "Having drawn upon various teachers and literary sources and by virtue of the use of his own genius over and above it, the aspirant needs to create his own ocean of wisdom and make the boat of his life sail across."[4] This is the method suggested by Abhinava by way of preparation for the descent of the Force of consciousness in the form of special wisdom.

III. Reflection of Plato's Allegory of the Cave

From a thorough and close study of his *Tantrāloka* it becomes quite obvious that this objective must have been achieved in his own life as the text has come to contain all kinds of wisdom in it in both the sides, that is, past and the future from his standpoint. An elucidation of it on the former side may be found in his use of the analogy of reflection as common to Plato's view of Ideas and the allegory of the cave. Needless to point out that Plato has conceived of the world as a complex of ideas reflected on the screen of the mind received from the real occurrences of it in the heaven with the idea of the good as central to all of them parallel to Śiva of Abhinava amounting to auspiciousness. This basic contention of him has been elucidated by him through the allegory of the cave in which man has been depicted as the cave-dweller seeing whatever is passing outside his cave as reflected on the mirror of his mind with his face turned inward inside the cave towards the mirror without any inkling of the happenings in their original shape. With no possibility of his borrowal of it from Plato of the fourth century BC of Greece, the imagery has been so prominent in the mind of Abhinava that it has been made use of almost in an identical form twice in the *Tantrāloka* with thorough and minute deliberation on the nature of the reflection along with the nature of relationship of it with the original form of it. While Plato has remained contented himself only with reference to it via the medium of the imagery of the cave, Abhinava has gone in the details of the psychology

4 Tantrāloka, XIII.335 and XIII.343

of perceiving the reflection to the extent of its representation of the original incident via its elucidation in the form of a beloved seeing the reflection of her lover secretly in a mirror, placing the mirror on her bosom and yet not feeling contented as she would otherwise have felt by actually embracing him. Thus, while Plato stops only with the reference to the illusory nature of the universal phenomenon, Abhinava goes deeper into the nature of the problem ending up with the solution of it via the individual's realisation of his oneness with Śiva along with the suggestion of the way to it beginning from dedication to Him, meditation on Him culminating in actual psychic and neural experience in the form of the *kuṇḍalinī yoga.*

IV. Abhinava and Immanuel Kant

To think of Abhinavagupta vis-a-vis another paramount philosopher of the West, Immanuel Kant belonging down to the modern age, what we find interesting is their characterisation of space and time in their respective systems of thought. Kant puts time and space under the term categories of understanding along with causality amounting to suggest that they are unessential and are superimposed on the reality from the side of the human mind by way of looking at things in his own way. In his view, it is necessary for the human mind to think of anything by according to it some location and a certain point of time in the absence of which both the subject of understanding remains beyond the range of understanding. Kindred is the position of the concept of causality. Anything can be understood properly only by locating the cause of it or at least the effect of it. It is with the imposition of these concepts that the object may become understandable as a phenomenon otherwise it would remain only an unknowable numenon, as Kant calls it as the part of the reality as distinct from the other part or perspective of it known as the phenomenon lying within the range of understanding of the human mind. Since Kant has influenced the Western philosophy as much as Plato had done in ancient times it is quite significant to think of Abhinava's viewpoint in this regard.

On this point it is important to note that Abhinava has characterised space and time both as *adhvan*, the path amounting to the category of understanding. This extent of unanimity on this point between them all the gap of the actual space and time between their actual being is not without its significance. So far as Kant is concerned, he has at his back the philosophy of his Greek predecessor Empedocles of the fifth century BC who has no place for space in his structure

of the world of elements. Kant's similar treatment to it along with time is quite in keeping with that ancient tradition behind him. This is by no means applicable to Abhinava with his tradition's admittance of space also as an essential part of the actual world. In keeping with the spirit of that tradition his characterisation of space along with time does not amount to its negation as a matter of fact but only its subordination to the end it leads to, namely, Śiva-hood. In the same way his Śiva unlike Kant's numenon, is not anything simple as a numinous subject with only a bare notion of it with all its insubstantiality but rather Siva is the very essence of all forming, the cause of everything besides Him and not only realisable but the actual destiny of creation as a whole as well as that of the individual. Instead of a sheer idea of Him, there is a way leading to Him, *deśādhvan* being a part of that way.

V. Abhinava and A.N. Whitehead

Coming closer to the modern age there is another striking point of affinity of Abhinava with a British philosopher Alfred North Whitehead. The point of affinities is all the more striking in view of the colossal difference of background of Whitehead from that of Abhinava. The former had been a Professor mathematics and nuclear physics in London with his publication of *Principia Mathematica*, a monumental work on mathematical logic and became a professor of philosophy at Harvard as late as the sixty-eighth year of his life. His main philosophical work is titled *Process and Reality* in sharp contradistinction from Bradley's *Appearance and Reality*. In course of his deliberation on the nature of the reality as a sheer process of eventuation of events, Whitehead conceives of the involvement of three stages successively in course of making of the object out of events. These stages he has termed as concrescence, prehension and self-transcendence under the motivation of the desire for self-fulfilment. In course of these steps events tend to come close to one another, getting mixed up with one another resulting in self-transcendence in the form of an object with the possibility of turning again into an event of another act of concrescence. The prehension brings satisfaction in the same way as an organism feels satisfied after taking its food. This process aims on the universal scale at ingression into God and the world making God actualised by the ingression. The culmination of this process is termed by Whitehead as apotheosis of the world.

To state about Abhinava's viewpoint vis-a-vis this standpoint of Whitehead, it is interesting to point out is that he, too, holds a kindred position of relationship between the world and his Śiva. The world, according to him is a congregation

of *aṇus*, individual objects and beings all tending towards Śiva and seeking to get assimilated to oneness with Him. Leaving apart the case of living beings particularly the humans, he in *Tantrāloka* X.223 contends that if life force were to work inside a jar, it is sure to reach the essential form of Śiva.[5] Start of the breathing process is the basic feature distinguishing the organic from the inorganic. This, too, according to Abhinava may have the possibility of getting actualised. The case of organic beings, particularly of the humans therein is quite feasible or indeed is in the process of actualisation but for crossing the hurdles of limitations and ignorance as presented by the forces of *kalā* and *māyā*. While *kalā* is the hurdle of factorisation of the integrality, *māyā* and *avidyā* are those of ignorance. By means of its action of factorisation of the integrality into individualities *kalā* makes all of them self-contented within their limitations, *avidyā* or ignorance creates in them the sense of self-sufficiency. Removal of these hurdles would bring them to the level of *mantra*, *mantreśvara*, *mahāmantreśvara* culminating in transformation into Sadāśiva and then into Śiva-hood with full assimilation to Him which in Whitehead's terminology is almost the same as apotheosis of the world.

The process of transformation of the objective event into the subjective being of the object has been termed by Whitehead as appetition of the objective whereby the object gets assimilated to the being of the emergent subject on the analogy of the organic being's assimilation of the food it takes and makes it a part of its own being. Interestingly enough the very same analogy is implicit in Abhinava's process of transformation of the *aṇu* into Śiva as he has made use of the term *jighatsā* a derivative of *ghas* caused by appetite:

> Whatever is there in the world enshrouded by *māyā* is food as it were, while Lord Śiva is the eater of all this and so I am. He who understands like this needs to be regarded the actual teacher of Śaivism who has reached the essence of things beyond the span of the world.

How Whitehead could draw so close to Abhinava without any possibility of contact with his writings is interesting to think about, particularly as his approach to these cosmological problems is purely logical and scientific as distinct from Abhinava's traditional and experiential via yoga. To say the least in this regard it amounts to validation of the conclusions reached by both of them irrespective of divergence of their approaches.

5 Tantrāloka X.223

VI. Abhinava, Freud and Jung

Coming nearer home to psychologists dealing primarily with experience than remaining confined to philosophers with their main thrust on rationality, let us talk of Abhinava's proximity with and difference from Sigmund Freud and Carl Gustav Jung. Freud has concentrated on both ends of the human life, namely, Eros and Thanatos representing respectively the Greek god of love and the belief that the soul dies with the body. It is under the imperative of the said god that man indulges in the act of sex as a necessity not only to produce life but also to keep it healthy. As per his contention, there is a contrariety between the male and the female lacking either of them the mechanism the other is endowed with. That is the cause of attraction of one for the other. While satisfaction of this tendency keeps both of them healthy inhibition of it causes tension and disease. The act of sex, therefore, is a matter of prime necessity for the maintenance of life.

Abhinava, on the other hand, has tackled the problem of contrariety between the male and the female by the androgyne of Śiva and Śakti suggesting thereby the solution of attraction between the two sides through recourse to the Self as the way not only for relief from the tension but also as the source of immeasurable delight as Śiva as the representative of the Self is. Abhinava has not only theoretically suggested this way out of this innate tendency of the human nature but has practically demonstrated it by his own way of life remaining celibate throughout and becoming a yogin of the first order as is evident from his writings of the *Tantrāloka* on the one hand and the sublimated form of eroticism revealed in his aestheticism. Whatever residue of the inclination to sex supposed to be still remaining in the human, as a way out to its satisfaction he has suggested the messenger, *dutī*, a system for the catharsis of it under which the aspirant has to make use of the *dutī* in the act of sex but only disinterestedly for the experience of the state of liberation from both the sides, the female, thus, acting as the messenger to the state of liberation.

As regards the Freudian tendency to die as supposed to underlie the core of the will to live, and thus presenting a point of contrariety and hence tension in the unconscious part of the human mind, Abhinava has mooted out as its antidote in the form of the latency of Śiva-hood in the psyche of the individual conceived as an atomic form of Him known as *aṇu*.

As regards Abhinava's comparability with Jung, it is relatively much more

obvious. At the start it needs to be noted that Jung's departure from the Freudian psychology started with an event of meeting between the two in the year 1907 against the background of almost teacher-taught relationship between them until that date. Freud came to Jung's house, as his autobiographical details tell us and tried to persuade him to work under a plan to turn sex into a dogma. Even after trying to convince Jung for as long as thirteen hours Freud failed to make him agree to his proposal resulting in so much desperation on his part as to fall back on his chair out of a swoon. The event of departure from Freud on this point proved so disturbing on the side of Jung also that, as he tells us, he, too, began to fall back into the unconscious. It is against this background that he had his constructed house close to a lake and began to practise yoga in what form one does not know, however, as a remedy of his malady. It was as a result of this practice until the year 1914 that he happened to evolve his idea of the collective unconscious over above the Freudian idea of the unconscious as a residue of inhibited desires particularly of sexual nature.

His idea of the unconscious came to be developed owing to the trace of such outlines of ideas in it particularly owing to layers as revealed in course of dreams of deeper significance and analysis of the experiences of his patients. Thus the unconscious came to be developed as a vast reservoir of outlines of ideas lying latent in the depth of the human psyche and were termed as archetypes. This stream of his psychology remained flowing until the year 1945 until an American scientist came under his treatment for uneasiness of mind with none of his wishes having remained unfulfilled. Following a close study of his dreams as delineated in pictorial form what Jung happened to conclude that the patient's mental problems might have become resolved with the coordinated centralisation of his archetypes as revealed in his dreamy figures. This discovery of him came to be termed by him as the archetype of Self as central to all kinds of archetypes. Apart from Plato's model of the Idea of Good as available to him from his background, what seems to have helped him in his formulation of the archetype of the Self was a meeting of him with Raman Maharshi at his *ashram* in Tamil Nadu a few years earlier in course of his visit to India in the year 1937.

Apart from the *Upaniṣads* and their tradition, it is perhaps Raman Maharshi who had the most vivid experiences of the Self independently of all external influence on him in his early youth and to have identified it in the form of the hill Aruṇāchal in his vicinity reminding the reader of the same viewpoint of Abhinavagupta concerning the mount Meru as delineated in the eighth chapter of the Tantrāloka dealing with the idea of *deśādhvan* wherein he considers

the mountain as the most impressive emblem, *liṅga* of Śiva placed against the background of the whole of the earth as its pedestal, *yoni*, representing Force as His consort.[6] Viewed in the light of the Maharṣhi's direct experience and Jung's deduction out of the American patient's drawings and resolution of the psychic problem, Abhinava's view of the Meru and its pedestal can at its best be rationally explicable in terms of projection of the idea of the Self on the mountain coinciding with that of his Śiva eventually as a device for the commonplace understanding of Him.

Secondly, it is important to note that there is a striking parity between Jung's idea of the archetypes anima and animus representing respectively the female and the male elements in the human nature. According to him, these two archetypes abide in the human nature side by side as complementary to each other. As such, it is owing to dominance of either of them that the individual turns out to be female or male. Following the determination of the sex, it is significant to note that while anima is introvertive, animus is extrovertive. In view of this sort of complementarity of anima and animus archetypes in the human nature as discovered by Jung has its anticipation in Abhinava's view of the androgyne of Śiva and Śakti corresponding to the male and the female. The complementarity of the male and female elements in the human mind is not only contradictory of the Freudian contention of opposition between the two sides as standing annulled by Jung's viewpoint as corroborated by Abhinava's view of androgyne of Śiva and Śakti has a long history behind it anticipated by thousands of years as its root lies in the *Bṛhadāraṇyaka Upaniṣad.* The Upaniṣad states that there was uniformly a single individual having no scope for enjoyment. Over and above that deficiency in that state of being he rather became afraid of his loneliness. To get rid of this fear he divided himself into two like two parts of a grain as really he had that property of division inherent in him in the form of the male and the female remaining in constant embrace of each other. Being set apart from each other the parts got restored to them their respective inherent nature in the form of the man and the woman. In support its contention, the Upaniṣad refers to the human instinct of feeling his fullness only in their embrace of each other. This view of the Upaniṣad has been attributed to its most celebrated sage Yājñavalkya.[7]

There is another point of unanimity between Abhinava and Jung concerning the use of dream experience of initiation on the disciple as suggested by Abhinava

6 Tantrāloka, VIII.45

7 Bṛhadāraṇyaka Upaniṣad, I.4.3

and considered as the most important devise in the treatment of mental and psychic patients by Jung.

VII. Jung's Collective Unconscious versus Abhinava's Cidākāśa

While the collective unconscious unfolds itself mainly in the state of deep sleep, *cidākāśa* remains unfolded in all the states of consciousness, however, particularly in the state of *samādhi.*

The collective unconscious is acceded to through withdrawal of impressions of hoary past inside the psyche. As against it, *cidākāśa* is rid of interiority as well as exteriority. Here the world in all its actuality and reality is realized as one with one's total being, *ātman.*

Collective unconscious is a state of unconsciousness. As distinct from it, *cidākāśa* is actual and real in all the sense of supernal consciousness. It is the realization of the inherent consciousness behind everything.

With this deliberation in course of understanding the position of Abhinavagupta vis-a-vis the Western thought both philosophical and psychological, now we have reached the point where we may turn to the Indian side which, as a matter of fact serves as his proper background. On this side, apart from the Vedic *Saṁhitās* and formulation of their stray visions in the form of the Upaniṣads along with the way to realisation via the exercise of breath-control as dealt with in the *Āraṇyakas* which all we have dealt with already in the beginning now is the turn of the *Bhagavadgītā* and the *Yoga-Sūtra* of Patañjali.

VIII. Abhinava and the Bhagavadgītā

As regards the *Bhagavadgītā*, Abhinava has kept its views all through in his mind while writing *Tantrāloka* as is evident from his references to it in the text particularly as made out by his commentator Jayaratha. One such pertinent case is verse No. 67 of the eighth chapter of the text dealing with the post-mortal state of the soul. The *Gītā* tells us that the destiny of the soul is determined by his contemplations at last at the verge of his departure from the world. It tells us that the soul of the dead reaches the same state of being as he was mindful of during the last moments of life. One of his most intimate followers Maheśvarānanda towards the close of his *Mahārthamañjarī* has identified *mahārtha*, the great secret in the form of the message of the *Gītā*. Abhinava himself has written a commentary of the *Gītā*, under the title *Gītārtha-saṅgraha*

expounding particularly its secret yogic ideas. As such, it would be unfair for Abhinava as well as the *Gītā* to think of him in complete independence of the sacred text messaging out particularly how the Self needs to act in this world without caring for the result especially in self-interest. Since such action would require self-control in regard to every aspect of the personality, namely, willing, thinking and doing, the individual needs to develop the outlook of a yogin. This, indeed, is the great secret of the *Bhagavadgītā* as understood by Abhinava's great disciple Maheśvarānanda of the fourteenth century AD.

The only significant divergence of Abhinava from the *Bhagavadgītā's* line of thought is his devotion to Śiva and condemnation of Vaiṣṇavism as a lower *śāstra*. This, divergence, however, needs to be minimised in its weight in keeping with the sectoral compulsions of Abhinava as against the Vaiṣṇavite burden of the *Gītā*.

IX. Abhinava versus Patañjali

So far as Abhinava versus Patañjali, the author of *Yoga-Sūtra*, is concerned he has made only a couple of references to the latter one directly and the other understandable by implication. In the direct one while talking of descent of the force of consciousness, *śaktipāta* at verse No. 146 in the thirteenth chapter of the *Tantrāloka*, Abhinava happens to refer verbatim to *sūtra* no. 33 of the third chapter of the *Yoga-Sūtra prātibhadvā sarvam*, meaning that by means of use of the innate reflective power of genius, *pratibhā*, everything is possible howsoever inaccessible otherwise to the mind of the individual. By referring to *pratibhā* in this context Abhinava obviously amounts to equal it with the descent of the force of consciousness from its supramental state.

As regards Abhinava's reference to another aphorism of Patañjali, it is understandable from his use of the phenomenon of possession of the aspirant by an evil spirit, *piśāca*. He has referred to this phenomenon on behalf of some text titled *Mālā*. Referring to this text he reports that how it has been stated there that on aspirant's piercing through the higher *cakra* there is the danger of being possessed by some evil spirit which may mislead him. He has indicated to that spirit as a snake, *bhujaṅgam* emerging out of *mantra, nāda* and *vindu* of supernal nature. This psychic phenomenon is comparable to the import of Patañjali's formula, *sūtra*, occurring at No. 51 of the same third chapter of the text titled *vibhūtipāda*. Use of the word *bhujaṅga*, snake, as the characteristic feature of the agency of distraction as understood by Patañjali on arousal of attachment to

the beatitude and sense of self-glorification on achieving some higher state of mind of the yogin seems to refer to the awakening of the force of ***kuṇḍalinī*** in terms of Abhinava to which surprisingly enough there is no reference at all in the *Yoga-Sūtra* and hence Patañjali was required to characterise it as an agency of distraction at the higher state of psychic progress.

Apart from this kind of divergence between these two authorities of divergent paths, namely, Vivekaja-mārga of Patañjali and Yogaja-mārga of Abhinava, there is still a wider point of gap between them on their respective perceptions of the final state of being aimed at by them. Needless to point out that both of them equally well characterise that state as one of liberation with this marked difference between them that while the state of liberation is redemption from the clutches of the world as represented by *Prakṛti*, Nature, from the viewpoint of Patañjali, while it lies in the self-fulfilment of the atomic individual in his restoration to his Śiva-hood from the viewpoint of Abhinavagupta. Thus, while the end of the discipline of yoga according to Patañjali is attainment of aloneness absolutely away from the touch of Nature representing everything else as its product, in view of Abhinava it is the state of self-fulfilment of the individual in his inclusion in the range of his being of the entire universe including Śiva as the highest state of existence, consciousness and delight.

X. Abhinava versus Śaṅkara

On account of this kind of inclusiveness of Abhinava which, too, has emerged out of the androgyny of Śiva and Śakti, he has become quite distinct from Ācārya Śaṅkara another and most important exponent of non-dualism which also is the trait of his School. If the inclusiveness of Śaṅkara is a logical consequence of the neutrality of Brahman as the final goal of his philosophical system along with the concerned spiritual practice; this spiritual practice as per his system is most clearly articulated in his *Nirvāṇa Saṭkam*, a poem comprising only six verses. In this composition the great Ācārya right from the beginning to end is negative in all his references to himself. He says that he is neither the earth nor the water, neither the fire nor the air, neither the space nor the mind, neither egotism nor the intellect leaving only his oneness with Śiva. Interestingly this is also the thrust of Abhinava's philosophy in all its theory and practice but has been reached at via the route of inclusion and acceptance of everything sought to be unconcerned with by Śaṅkara but for the positivity and acceptance of an extremely positive shape of Brahman in Its attributes such as existence,

consciousness and bliss over and above its absolute neutrality.

Śaṅkara's non-dualism besides being quite innate to him has been strengthened by the Upaniṣads which he commented and that, too, most profoundly in the odd situation of the cave of Vyāsa in Badarikāśrama at the age of less than even sixteen years. All this is surprising and yet true reflecting the innateness of non-dualism to his inner being. As regards the case of Abhinavagupta, in this regard, he has behind him the non-dualistic tradition of Somānanda, Utpaladeva, Lakṣmaṇgupta and Śambhunātha, such a galaxy of teachers of Advaitism besides Bhūtirāja, his teacher of *brahma-vidyā*. In this regard what seems to be most likely is that this tradition of him was somehow or the other a result of Śaṅkara himself via Somānanda who happened to precede Abhinava broadly by a margin of just four generations coinciding probably with the date of arrival of Śaṅkara in Kashmir. Preceding Somānanda, Śaivism in Kashmir itself was dualistic all the androgyny of Śiva and Śakti notwithstanding and is still continuing to dominate in south India.

As regards the possibility of effect of this non-dualism as centric to Śaivism on the ethical side of the human nature, Abhinava has given the example of a criminal thinking of himself continuously that he is a criminal becoming perfectly criminal although he was probably not so initially. Extending the same psychological viewpoint to one's constant contemplation that he is Śiva, there is little doubt in the transformation of the contemplator becoming Śiva-like with the development of all such virtues in him as are associated with the view of Śiva culminating eventually in attainment of the state of optionlessness, the ultimate objective of life.[8]

XI. Abhinava versus Sri Aurobindo

Sri Aurobindo's integral Vedānta also seems to have drawn considerably from Abhinava in his effort to eliminate the negativity of Śaṅkara's way of approach to the reality. The point of his contact with Śaivism seems to have its root in his employment to the service of the King of Baroda following his return from U.K. sometime in the year 1893 and staying there until 1904. During that period he is reported to have been a voracious reader borrowing big volumes from the library and returning the very next day creating suspicion in the minds of officials concerned. By that time the Kashmir Series of books had become published.

8 Tantrāloka XV.269-270

However, nowhere in his writings has he admitted to the range of his readings much less to any publication of the series concerned.

The existence of these schools of non-dual Śaivism that later became known as Kashmir Śaivsm was first brought to the knowledge of the world by Georg Buhler in his published report in 1877 entitled "In Search of Sanskrit manuscripts in Kashmir, Rajputana and Central India". In 1911 a Research Department was set up by the government of Pratap Singh Sahib Bahadur, Maharaja of Jammu and Kashmir. Under the auspices of this Department, Kashmir Series of Texts and Studies was published starting from 1911 and the last one was published in 1947.

In any case, the effect of Kashmir Śaivism particularly of Abhinava's variety on his idea of the integral Vedanta is quite obvious on several grounds. Parallel to Abhinava's Śiva, Aurobindo's Brahman also is Existence, Consciousness and Bliss. He conceives of consciousness as the central force responsible for the creation of the world. In this respect he had made a clear departure from Śaṅkara inasmuch as in Śaṅkara's Vedanta that creative agent is *māyā*, illusion and hence her creation, too, is a mere illusory appearance like the mirage. Just like Abhinava's Śakti, Aurobindo's consciousness-force also is three-dimensional, namely, willing, doing and awareness. Thus, it is actual instead of being just illusory. Just like Abhinava, he also has carved out several stages above as well as below the mind in the form of the higher-mind, illumined mind, intuition, overmind and supermind matching Abhinava's grades like *mantra*, *mantreśvara*, *mahāmantreśvara* and *Sadāśiva*. On the lower to mind there are matter and life parallel to Abhinava's earth and *prāṇa*. There is also some sort of parallelism between the two in regard to the processes of involution and evolution. Inasmuch as Abhinava has conceived the possibility of a jar becoming Śiva ultimately, Aurobindo also thinks of the possibility of matter's divinisation. If Aurobindo's idea of divinisation lies in the act of inculcation of the sense of existence, consciousness and bliss in matter, in the case of Abhinava it lies in restoring it to its original state of Śiva-hood. In any case in view of both of them consciousness itself is both the efficient as well as the material cause of everything in the world via processes of involution and evolution.

XII. Abhinava versus Mahāvatāra Bābā

Besides the integral Vedānta and Yoga there is some point of affinity of Abhinava with the *kriyā-yoga* of Yogananda of the fame of the Autobiography

of a Yogi. In his well known autobiography Yogananda claims to have contact with a Himalayan yogi of the highest order named by him as Mahāvatāra Bāba who could appear at any place of his choice or disappear in the void. Yogananda claims to have learnt from him a kind of yoga, namely, *kriyā-yoga* and to have popularised it in certain circles in India as well as abroad. The Hindi translator and commentator Dr. Param Haṁsa Misra of Tantrāloka has found out some traces of the *kriyā-yoga* in the talks and writings of Pandit Gopinath Kaviraja of Varāṇasī. In fact, there is a slight terminological variation in this kind of yoga, one of them being known as *karma-yoga* as held out by the *Bhagavadgītā* and lying in selfless action while the other has been popularised by Yogananda. Going deeper into the matter, the term *kriyā-yoga* occurs for the first time in the *Yoga-sūtra* of Patañjali as the very first *sutra* of its second chapter wherein it has been defined as a collective practice of *tapas*, *svādhyāya* and obeisance to God. Abhinava, however, defines it in a different way. As per his definition in *Tantrāloka*, it is not that action is different and yoga is different. As a consequence of ascension of the intellect on the essence of things and the consequent result of pacification of passions of mind whatever happens is known as *kriyā* or indeed *kriyā-yoga*.[9] Obviously this definition of *kriyā-yoga* presupposes a pair of conditions. One of them is ascension of the intellect to the essence. That essence, in view of Abhinava cannot be anything else except for the world's as well as of the individual's rootedness in Śiva or the combined form of Śiva- Śakti.

As regards the difference between *kriyā-yoga* and *karma-yoga* from the grammatical viewpoint, since *karma* is the result of *kriyā*, *kriyā-yoga* may be taken to stand for the process to the end of *karma-yoga*. These respective positions of the two terms seem to fit quite well with their definition in both the texts as pointed to above. As regards Patañjali's definition, *tapas* is a process of self-purification as preparation to self-improvement aiming at clarity of consciousness. The same is the objective of *svādhyāya* also no matter be it taken in the sense of the scriptural text or one's own psychology. The common aim behind all these procedures is control over passions, clarity of consciousness leading to awareness of the essence of things characterised as God, Śiva, etc. and submission to Him in all possible ways, namely, in action, ideation and emotion. All these three aspects of the human nature being mutually integrated in the man's inner being as well as their manifestation outside in the world, whatever action the individual would accomplish would amount to submission to the essence or the God in whatsoever denominational form. This is what amounts to *karma-yoga*.

9 Tantrāloka, I.151

In view of this clarification on respective statuses of both the denominations, it is obvious that while the *Gītā* emphasises the end-result of the practice of yoga, Yogananda's teacher lays emphasis on the process by passing through which the aspirant may reach the end or hit the goal of life. Before Yogananda's naming him as Mahāvatāra Bābā he was known as Bālakanātha as he had remained like a youth even after centuries of life. He belonged to the same sect of yogins which is responsible for creation of such texts on Yoga as Gorakṣa Saṁhitā, Haṭhayoga Pradīpikā, Haṭha Ratnāvalī in the Medieval age. The famous text *Mahārthamañjarī* by Maheśvarānanda Nātha of the fourteenth century AD also goes to the credit of the same School of yogins. Needless to point out that this Maheśvarānanda Nātha belonged to the lineage of Abhinavagupta and his School beginning from Somānanda. This has become obvious from another biographical work titled *Apprentice to a Himalayan Master* written by Mr. 'M' and published in 2010. As is obvious from Swami Kriyānanda's *Rāja Yoga*, published in 2002, *kriyā-yoga* is the same as is the yoga of Gorakṣanātha and others with its special emphasis on control of breath, *prāṇāyāma*, as the way to clarity of consciousness and realisation of the object of yoga, namely, oneness with Śiva.

Since Abinavagupta belongs to the same School there is nothing surprising in finding out the traces of *kriyā-yoga* in the *Tantrāloka* as referred via our quotation at footnote No. 9. As is obvious from the *Tantrāloka*, Abhinava's account of the processes aiming at Śiva-hood is the most profound in its range, gravity and wealth of yogic processes along with their details. His details include reference to several other *cakras* above the *ājñā* until the *sahasrāra* which is the playground of the higher *kuṇḍalinī*. It includes *samani* and *unmanī* states of consciousness. The mysterious system of nerves and their centres known as *cakra* obtain in the human body in two grades which are the lower and the higher. The lower part of the system comprises of four *cakras*, namely, the *mūlādhāra*, *svādhiṣṭhāna*, *maṇipūra* and *anāhata*. These are supposed to be lower on account of their involvement in sustaining the physical existence, serving as the lotus of the Self, playing the role of the centre by virtue of being the meeting ground of all the seventy-two thousand nerves including the ten main ones as also of the ten kinds of forces of vitality known as *prāṇas*. Besides this, it is also considered as the central fire-place supplying heat to the body. *Anāhata* is the heart-plexus responsible not only for purifying the blood and supplying the same to the whole of the body but also for controlling the emotional aspect of mind.

As distinct from the lower is the higher part of it known as *dvādaśānta* on two

accounts. One of it is the gross length of the area covered in the body measuring broadly twelve finger-ends from the throat to the sagittal suture located at the crest. The second one of the reasons behind the denomination of it as such is the fact that it has been found to cover as many as twelve loci of principles. The first ladder of it is the *cakra* known as *viśuddha* which controls the sound, *svara*. The second one is the *cakra* known as *ājñā* which acts as the centre of dispersal of ideas and sounds corresponding to them, *visarga*. The third step is known as *cakreśvara* comprising all the consonant sounds from *k* to *kṣ*. The fourth one is known as *vindu*, the point. The Fifth is known as *ardha candra*. The sixth is known as *ridhinī nāda*, the point of inhibition of sound. The seventh is *nādānta*, end of sound. The eighth is the locus of *śakti*, the force, followed by *vyāpinī*, pervasive, and *samanā*, concentrative in the form of focus of mind. The next to it is the step known as *sāmanasa*, equipoise, which in its turn is followed by the step known as *śāmbhava*, related to Śambhu, which is indicated by transcendence of the point, *parā-vindu*. As is obvious from the denominations of these steps covering the *dvādaśānta*, they are related to sound and the state of soundlessness in keeping with the corresponding states of mind stopping its operation as indicated by the stoppage of sound at the end. Thus the division of all the stages of *dvādaśānta* is based on the idea of coordination of sound and functioning of mind as the foremost instrument of consciousness in the human personality. All these details concerning the coordination between phonology and psychology seems to have emerged in course of recitation of the sound *Om* in its lengthened form, *pluta*, along with deep contemplation on its sense as representing the entire Reality in both its phases, universal and supernal as it stands for the virtue of having been considered as the most fundamental one right from the very beginning and to have served as the stuff of creation as well as the source of the corresponding consciousness in all its modes and forms.

To come to Abhinava's deliberation on consciousness, in sharp contrast to the contemporary view of consciousness as primarily sensory developing gradually into the mental. The main source of strength of this viewpoint at present is the empiricism of science holding the sway today by virtue of the ever-increasing facilitation of life by validation of the scientific way of thinking. Obviously, Abhinava's view of consciousness has its root in the act of self-consciousness going deep to the core of the mind. If perception has its undeniable source in the validity of the existence of all we perceive, contemplation has its source in the verity of one's own self which, too, is equally well undeniable if not more since denial of verity to it involves the danger of collapse of the possibility of perception

itself notwithstanding the continued existence of the world outside, for the existence of which, however, there would not remain any means of validation.

For Abhinava's viewpoint, the force required for validation of even the external world in its existential value is consciousness as concentrated in the self and brings the possibility of perception itself via its channelling through the sensory mechanism. As such, Abhinava holds consciousness as substantial as existence itself as it is responsible for its very being as well as working destined to get dissolved into it. It is the conjugal companion of the total range of Being as represented by Śiva. Unlike the Prakṛti of the Sāṅkhyas being totally opposite to its incidental, inexplicable and ad-hoc companion termed as Puruṣa, Consciousness as the Force of Śiva remains always inseparably associated with Him so much so as to conjointly form an aspect of His body as is evident from the concept of *ardhanārīśvara* wherein while Śiva appears as the male aspect of one and the same personality, consciousness stands for the female. It is due to such an abiding association between Śiva and His force of consciousness that wherever there is Being, there is also consciousness. The proof for it is the invariability in the coordination between consciousness and existence inasmuch as wherever there is the sense of existence, there is also the presence of consciousness. If existence cannot be divorced of consciousness, the latter cannot be divorced of existence either.

Consciousness, indeed, is omni-conscious, looking within as well as without, facing towards the past as well towards the future besides the present itself. Possibility of history and predictability of events are instances to the point.

Luminosity is the basic feature of consciousness. It is owing to this attribute of it that whatever we get to know becomes illumined to us, no matter be it intellectual or perceptual. According to Upaniṣads as well as Abhinava even the physical light has received its luminosity from consciousness. The cause of its physicality is its intermixture with properties inhibitive of luminosity. Variations in the luminosity of the sun, the moon, planets and stars as well as various forms of fire are illustrations on the point. Rightly has the *Kaṭha Upaniṣad* stated that in consciousness there is no access of luminosity of the sun, the moon, the stars, planets, lightning or even of fire. Rather it is due to the luminosity of consciousness that they all bear their luminosity.[10]

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10 Kaṭha Upaniṣad V.5 and also see *Tantrāloka* III.117

Abhinava considers consciousness as of autonomous nature. It is due to this autonomy of nature that it assumes various kinds of impositions on itself resulting in intensity, modesty, etc. in its luminosity.[11] The luminosity as prevailing in luminaries like the sun, etc. in his view, is a defiled form of the original one as is to be traced in the consciousness of Śiva which needs to be inculcated by the individual to rise above all limitations he otherwise remains subjected to.[12] As we find in the human nature, consciousness always keeps moving. This is most obvious in the fickleness of the mind. All this mobility of consciousness as reflected in the mind and elsewhere is due to constant vibration in the ocean of consciousness, as it were. As the sea keeps vibrating all the time so does the sea of consciousness. This function of it is also purposive. If consciousness were to remain all the same constantly, variability in the behaviour of the world of consciousness would come to an end.[13]

In Abhinava's view, subsidence in the midst of vibration is, however, the real secret of Being an ocean. This is evident from Consciousness forming the core of the universal being on the one hand and getting stagnated in the form of fixity of matter on the other. This stagnancy is symptomatic of its tendency of stultification on the lower side while equipoise of it in the state of ***samādhi*** is indicative of same tendency of it on the higher side, with the necessity of the evolutionary process serving as the conduit between the two extreme ends and creating the possibility of awareness of the business of the world.[14] This is why there has emerged the possibility of consciousness emerging out of the physical inconscience. It is owing to the working of this process of evolution that heart, all its physicality notwithstanding, becomes the centre of consciousness in the human constitution.[15]

According to him, consciousness is three-dimensional being as an aspect of Śiva in the existential sense as well as the sense of consciousness. Śiva, according to this statement, is consciousness itself in the existential sense. He is the Being of the nature of Consciousness. This consciousness as inherent in Him has three aspects, namely, will, knowledge and action but for which He could not be regarded as the Being along with the attribute of existence.[16] It is something

11 *Tantrāloka*, III.118
12 Ibid., III.119
13 Ibid., IV.184
14 Ibid., IV.185.
15 Ibid., IV.186A
16 Tantrāloka, IV.187

only in existence which can will, know and act. So is Śiva with consciousness as His inherent quality in the existential sense of Force. It is by virtue of inherence of the force in Him that He expands Himself in all these three forms inside in the form of the human psychology as well as outside in the form of the world as a whole in its actions, awareness and the requisite will behind them. That existential value of Him being externalised assumes the form of the fire of awareness while the same being interiorised serves as the source of sound getting converted into contemplation.[17]

Universality in the manifestation of consciousness is due to its transparency while the division of individualities in the totality is due to each one of them being pegged down to its specific forms and limitations serving as the cause of internal contradictions.[18] Consciousness behind the entire variations of individualities is but one and rid of all options but makes it subject to options and variations coming down to the level of individuals.[19]

It is pure consciousness which having forsaken its aspect of knowability illumines itself expressly as the space. Space is indeed consciousness itself shorn of its express objectivity and appearing as a sheer vacuum with nothing in it to make itself knowable.[20] This statement of Abhinava finds its elucidation in Greek Philosopher Empedocles' denial of space as a positive entity above earth, water, fire and air since ancient times and continuing to be held as such even until now in scientific circles defining it now as a sheer blank calculable in its blankness through the relative location of objects in it. Vacuity of space is indeed due to the deliberate effort of consciousness to escape objectivity leaving scope for its sheer subjectivity.

However, it is out of this subjectivity of it that emerges *prāṇa*, life-force assuming the form of air as a wave of it creating the possibility of emergence of life as the basis of the spectacle of consciousness coming out of it in a renewed form.[21]

This is the secret of space according to Abhinava. As regards that of time, it is dependent on the frequency of breath which in its turn is dependent on the vibration of the sea of consciousness as the ultimate basis of whatever is there

17 Ibid., IV.190
18 Ibid., V.13
19 Ibid., VIII.30b-31a
20 Ibid., VI.9
21 Ibid., VI.11

in the universe.[22] Thus, the subsidence as well as emergence of the world both is dependent on consciousness as the path of the function of Force, *śakti* whose vibrations assume the form of the world in its innumerable tangibility.[23]

In view of this status of consciousness, Abhinava warns, those who underestimate it as a sheer bodily property due to the malice of action clouding their minds, are destined to lie asleep in the deep cave of inconscience like creeping insects.[24]

XIII. *Kuṇḍalinī* and the Christian Legend of Snake:

In the Bible there is a prominent legend of Satan coming to Eve in the form of a snake in the heavenly garden of Eden with the motive of seducing her to persuade Adam, her male counterpart, to insist upon him to taste the forbidden fruit and accedes to have sex with her resulting in the origin of the human race. So far as the origin of the human race in this act of procreation is concerned, the event proved a boon to mankind. Still, however, it laid the foundation of the instinct of sex in him with all its forcefulness consummating in its acceptance in the Freudian psychology as the principal one amongst all other instincts in him and thus in diluting the entire complex of the human nature and the corruption of it to the extent of leading to his madness with the overweighting development of the unconsciousness in him, clouding his consciousness with the result of perversity in his nature. It is due to her that he has become a victim of sufferings of all kinds, in spite of his otherwise divine nature having had his origin in God and having the advantage of living in the Eden.

This event of perversion of the human nature is anticipated very much in Patañjali's *Yoga Sūtra*, III.51, having already been quoted in this write-up and reading as *sthānyupa-nimantraṇe saṅga-smaya-akarṇam punaraniṣṭaprasaṅgāt.* This event of acceding to Satan on the part of Adam resulted in the creation of individual's individuality with all his propensity of attachment to his individuality which is obviously of the nature of attachment and assertion of his individuality which are illustrative of both attachment and egotism and hence of the corruption of his nature. Though *kuṇḍalinī* has escaped mention at the hand of Patañjali in this aphorism, it must be implicit in his relating to this stage of consciousness of the aspirant. This point is very much explicit in Abhinavagupta's conception of *kundalinī* as a serpent as symbolic of the integrality of the life-force. As against

22 Ibid., VII.62
23 *Tantrāloka*, VII.68
24 Ibid., IX.138

it, Christianity's condemnation of her as an agent of Satan, bears out the failed effort of Christianity to integrate it with the forces of goodness on account of successful experience of the yogins with regard to this representative of the life-force lying concealed at the base of the human body over and above Patañjali's characterisation of it as *piśāca-āvesha*, being possessed by the Satan. It was perhaps of that positive experience on the part of a *tāntrika* like Abhinavagupta that it happened to be associated with Śiva as His eternal companion.

The positivity of Abhinava's experience in regard to this force is very much obvious from the recognition of it on his part as lying embodied in the human personality as a representative of the force of divinity capable of elevating his psyche so much as to lead him to the Divine as symbolised as Śiva supposed to lie awaiting for her rise to meeting Him in highest centre of his consciousness as is the *sahasrāra* at the acme of man's aspiration for spiritual transformation which lies in purification of consciousness. It is via this kind of realisation that he has happened to realise the essential oneness amongst all luminaries including the physical and the spiritual as embodied in the form of the sun, the moon, the fire and the lightning as is obvious from the statement of the *Kaṭha Upaniṣad* quoted already in the write-up amounting to suggest that the illumination of the Self is inaccessible to that of the sun, the moon, fire and lightning and that these luminaries and sources of light have rather borrowed it from that source. The truth of this statement is very much obvious on the psychological level from the dependence of these luminaries from their recognition of these on the basis of their perceptibility through the factor of self-consciousness of the perceiver expanding its territory to the world outside. The external world would have remained totally nothingness outside the purview of the self-consciousness of the individual with all the limitations of it. Abhinava's contention of the possibility of universalisation of the human psyche at the acme of its growth through purification of it on having realised his oneness with Śiva who otherwise remains confined to his animal nature with all kinds of limitations in its range of its expansion.

The expansion is so important as it involves a long procedure. The basic seed of it is the self-consciousness of the individual. As that factor of the human psychology, it tends to remain exteriorised. Being drawn back to itself it gets interiorised and moves upward in its scale of being comprising of *cakras* as related to five primeval elements of the external world existing in a summary form as controlled by *mulādhāra*, *svādhiṣthān*, *maṇipura*, *anāhata*, and *viśuddha* representing the earth, water, fire, air and ether (space) respectively.

Rise of *kuṇḍalinī* results in the purification of consciousness in its entire physicality and individualistic accretions and superimpositions. Having got rid of it, consciousness get restored to its purely psyche nature and hence to its original purity and luminosity.

This much having already been achieved by yogins, Abhinava's contribution in this regard lies in further contribution to it in regard to what he calls *dvādaśānta* before entry into the *sahasrāra* resulting in full blaze of its luminosity following removal of all superimpositions on it including both the physical and the psychic and resulting in oneness between Śiva and Śakti the ultimate principle of being consciousness and delight and His force of creativity having come to the main cause of the world. But for this much exercise on the part of the aspirant the ultimate principle of being, etc. and that of creativity would remain independent of each other for the sake of the individual concerned. In the state of this separateness between these dichotomies of Creator and His force of creativity, totality of Reality would remain in a dichotomous position from each other leaving consciousness and reality as opposites to each other.

XIV. Hypnosis versus *Samarasībhāva* between the Teacher and the Taught as the point of culmination of the Process of Initiation

The clouding of consciousness in the contemporary psychology has gone so deep as to acceptance of the unconscious as a basic constituent of the human psychology resulting in the perversity of the human psyche. In order to get rid of this perverse development instead of such a flimsy device as mesmerism, Abhinava has shown the way to initiation wherein the teacher at the end of the ceremony of initiation make the disciple sit face to face to him and tries to restore to him to his real state of consciousness via creation of *samarasībhāva*, bringing the disciple up to the same length as his own resulting in his elevation to the status of the teacher whereby he may now onwards transform the *paśu* into Śiva.[25] In comparison to the device of hypnotism familiar in the modern psychology how positive is this device of *samarasībhāva* as suggested by Abhinava. The difference between the two ways of impressing his state of mind on the disciple by the teacher can be understood from the consideration of the real meaning of hypnotism and *samarasībhāva*. The word hypnosis is devised from *hypnos* representing the Greek God of sleep. Hypnos is none but the Sanskrit word *svapna* meaning dream, the change in the pronunciation is due to the tendency of Greeks substituting the Sanskrit *sva* by the Greek

25 *Tantrāloka*, 29.272-276

hypnos. Thus, hypnosis is nothing but inducing the subject to go to sleep instead of remaining wide awake. It is imaginable how disastrous is hypnotism to the human psychology wherein instead of opening the consciousness of the subject to the consequences of the state intended to bring to him, he is made to loose it to sleep with whatever remainder he is left with by the time of the device used on him for his betterment. Obviously this amounts to placing him in a more intense state of darkness than he was suffering from. As against it, the device of *samarasībhāva* is highly positive and constructive.

XV. Integralism of Abhinavagupta as an Antidote to the Modern Sensualism

The modern age is distinguished by its exclusive emphasis on the senses and the sense mind. This has happened mainly due to surprising success of science particularly the physical in its yield of unexpected facilitisation of life in all walks of life. As such, it has come to convince people as the only proper way to life and living. There is no doubt about this aspect of the conviction and development. Extension of this philosophy to the moral and spiritual problems, however, has resulted in sordid break down in the human attitude to life and purpose of living as was very much obvious from the well-known saying under the effect of ancient materialism (*Cārvakas*) declaring the way to it lying in as much comfort to the body as possible as is explicit from its saying that till one endures in life one should aim at as much comfort to it as possible even though one may have to borrow money from others, which he would not have to pay back until the end of life following which, however, due to his body having consumed by fire, there would not remain any trace of him to have the obligation of paying back the debt.

The same is the case of modern materialism as a product of sensualism supported by modern sciences with their foundation on sensualism with its typical modifications and manifestation such as socialism, political and commercialism lacking in the role of self-conscious conscience as well as moral obligation which is the result of sensualism leading to strife and barbaric consumerism amongst nations and individuals. Senses are barely instruments handed by the Self which is the real custodian of all values of life. Sensualism prevails at the cost of this role of the Self under the rule of mechanism and naturalism both being products of organism. Mechanism is sheer coordination of organs while organism is the consequence of coordination. Thus, both are only aspects of one and the same move of elimination of any role of something holistic in running the affairs of the world and nature.

Prevalence of these ideas under the garb as scientism has wrought havoc on the holistic view of things altogether which is the cradle of spiritualism and citadel of moral values in the management of national and international affairs as well as matters personal. Following Darwinian principle of survival of the fittest nations are trying at their level best to outshine one another at the cost of any essential sense of coordination and harmony.

The integration of Abhinavagupta is the best remedy of this malady. It is rooted in the essentiality of one and the same consciousness operating under the free-will of Śiva, supernal ruler of everything individualistic, cosmic and extra-cosmic simultaneously in a completely detached way. Under His dispensation, consciousness as the basic force is operating as the stuff as well as the agent using the stuff in creating the universe, keep it going on and restoring it ultimately to its original shape just sportively. While consciousness as the basic stuff of creation results in the objective phase of things, self-consciousness is responsible for the subjective aspect of it in its entirety both being just two aspects of one and the same principle. The ground for this aspectual distinction between the object and the subject with all its seeming contrariety in ancient times was the spectacle of dream and delusion which now has got materialised in the form of the success of the scientific laws as discerned in the almost all prospective of life in the world. Such laws are discovered basically just intuitively and yet they come to hold good universally. Intuition is rooted in self-consciousness while objective verification of it is a matter of the world outside. There is obvious contrariety between the two and yet happen to display strangely enough coordination between not seemingly but also actually. Therefore, the coordination between the two entities needs to be treated as two aspects of one and same principle rather than as disparate as the Prakṛti and the Puruṣa of the Sāṅkhyas or matter and spirit or rationality of the modern science.

XVI. Heresy Popular in Kashmir related to Abhinavagupta's vanishing in the cave

The connection in the heresy popular in Kashmir sought to be suggested by Dr. Kanti Chandra Pandey in his book titled Abhinavagupta – An Historical and Philosophical Study regarding the vanishing of Abhinavagupta along with his five hundred disciples in a cave in the mountains finds little support in *Tantrāloka*. For one, Abhinavagupta would not certainly have suggested to his disciples to end life that way along with himself nor could disciples have followed his suit in this misadventure in such a multitude. Abhinavagupta was a lively personality enjoying fullness of life in its multiple aspects having got filled

with his absolute oneness with Bhairava as is obvious from his *Bhairava Stotra* written as appendage, *pariśiṣta* to his *magnum opus* in the sixty-eighth year of *Saptarṣi* Calendar. He experienced himself fully liberated even in life also and therefore he had no necessity of entering into any cave for getting redeemed from life which had been turned by him as Śambhu himself.

In support of this contention one can refer to his *Krama Stotra* verse No. 20 in the eighth volume of this translation in the appendices.

Finally, we are grateful to Shri Mohindra Vashistha, the Publisher and all those friends who have served as the source of inspiration in course of translating this work. We are grateful to Mrs. Nisha Saxena of Noida for assistance and Nancy Dean Mercury, Yoga Teacher and Artist, California, U.S.A. for her help in proof reading and copy-editing of the work. We are also grateful to Miss Shivangi Tripathi for typing out the Sanskrit verses with great efficiency and accuracy.

The graphics used in the book are not our own creation but they have been drawn from diverse sources to create the conceptual theme of the book. We acknowledge our indebtedness to all those agencies responsible for creation, production or reproduction, as the case may be, of these graphics.

We hope this translation will be liked by people at large.

Noida Authors

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Summary of the Contents of Volume - VII

CHAPTER 28

1. The Chapter deals with occasional and incidental rites and celebrations.

2. Such occasions have been enumerated in *Tantrasāra* as some twenty-three.

3. Meeting with yoginis and siddhas on such festive occasions prove eventually fruitful.

4. In the choice of occasion for celebration, date is more important than any part of that date.

5. Feeding of the man of real knowledge is equivalent to feeding the entire class of him.

6. While the entire world is the food, Śiva is its eater.

7. *Mūrtiyāga* is of five kinds known as *kevala*, *vimala*, *miśra*, *cakra* and *vīra saṅkara*.

8. In the process of performance of this sacrifice the teacher is seated in the middle, accompanied by his equals around him and then the observers of the code of conduct f the School.

9. *Mūrtiyāga* is a collective feasting of teacher, his associates and followers sumptuously.

10. The teacher should be sent off respectively with gifts like a young milching cow decorated with gold decorative ornaments and clothes.

11. The teacher should bless the student on the completion of the sacrificial proceedings and send off the Lord with the prayer to Him to come back again whenever invited.

12. Whatever gift the teacher might have received on this occasion is expected to invest in furtherance of the tradition of sacrifice.

13. That day deserves to be treated as holy on which some important event relating to acquisition of knowledge might have happened.

14. Wife, brother, etc. of the teacher become important not on account of their blood relationship with the teacher but on account of having helped the disciple in his acquisition of the knowledge.

15. Those who have risen above the bodily consideration, for them knowledge is more important than blood relationship in determining association.

16. The law of descendance needs to lay greater importance on the spiritual in comparison to the physical.

17. Since the birth day of the teacher as well as that of the disciple serve as a link in the continuity of the stream of the tradition of knowledge, that also needs to be celebrated incidentally.

18. Birth, life and death are determined in keeping with the previous actions of the individual concerned.

19. That emblem of Śiva alone would be the best which has been established by a knower of the Reality or has emerged by itself.

20. Those who develop aspiration for Śiva, have the prospect of becoming one with Him.

21. Yogins get assimilated to the same essence which they would have practised to get one with.

22. Senses follow the example of honey-bees in the event of death behaving in keeping with the behaviour of the inner being (*citta*). In the case of yogins leaving the body, his senses keep retained their inner force of perception.

23. For one who has become one with Śiva, there is no difference at all in bearing the entire universe as his body or being completely rid of it.

24. With whatsoever aspiration in mind the dying person leaves the body, he gets materialised the same in his next birth.

25. Contents of dreams remain exclusive to the dreamer without being shared by anyone else.

26. On the analogy of celebrations of the otherworldly nature, events of mundane nature also if concerned with removal of some kind of trouble or rejoicing may be celebrated.

27. The occasion of meeting with yoginis also may be regarded as worthy of celebration by oneself as well as through one's chain of disciples as well as the progeny.

28. Such celebrations serve in expanding the range of consciousness via mutual reflection as it happens in the case of musical performance.

29. In course of worship of *cakras*, persons of incongruent consciousness should be kept away from the congregation.

30. The seat of learning should be besmeared with the cow-dung, quadrangular thirty-six finger-ends on all sides with the intention of seating the Lady of speech in the middle, the teacher on her right side and Gaṇeśa on her left.

31. The teacher needs to bring home to the disciple the intended idea in a clear and irrefutable form.

32. Necessity of observance of memorials is also a necessary part of one's duties.

CHAPTER 29:

1. This Chapter is devoted to deliberation on the system of worship in keeping with the provisions of the *Kula* School.

2. This School of worship permits taking of wine considering its enjoyability and as a stimulant of consciousness leading eventually close to Bhairava.

3. The external world should be seen as illuminated by one's own consciousness and hence needs to be worshipped as such.

4. Here is a reference to the Kuleśvarī Devī who assumes the form of the Great Mother both higher and lower. Śiva is her hero. She needs to be worshipped in her conjugal relationship with Śiva and gods as sparks emanating from her.

5. The sounds of the alphabet serve as lamps of illumination and therefore, they, too, need to be worshipped.

6. Regarding oneself as the sacred seat of Lord Śiva and hence as indwelt by Śakti in the *cakras*, she should be assigned seats in it by way of according worship to her.

7. The aspirant needs to think of himself continuously that he is nothing but a sheer conglomeration of Forces of Consciousness.

8. There is also a reference to the worship of heroic ladies in a conjugal form and as having risen above worldly feelings.

9. Muttering of the *mantra haṁ* and *sa* with respective expansion and contraction of the relevant organs of the body needs to be done with sense of oneness with Śiva.

10. *Japa* is a kind of articulate contemplation while oblation to fire is offering to the fire of consciousness at the end of the *japa*.

11. Consciousness is essentially boundless which, however, has got bifurcated into this and that, stasis and dynamics owing to its self-obliviousness.

12. There is a reference to formation of the six-sided triangle born of the result of putting two triangles one on the other and as quite favourite of yoginis.

13. The child born of such a mating of the male and the female in which they become replete with the supramental delight, is sure to remain redeemed evenwhile alive. He is known as *yoginībhūḥ*, a child born of a *yoginī*.

14. The act of procreation has been characterised as the most primeval form of sacrifice.

15. The human body is the best emblem of Śiva contain as it does the three tridents first in the form of that of the void as the abode of the three goddesses known as *parā*, *parāparā* and *aparā*, second in the form of breasts and the navel and the third in the form of the genitals. Besides that, it is also the abode of gods in the form of *cakras* functioning under the rulership of the Self.

16. Having purified the disciple through the bath and *mantra*, the teacher needs to infuse his body and soul with consciousness as innate to Bhairava.

17. Having been infused thus bodily as well as spiritually, the disciple comes to experience delight, tremor and drowsiness.

18. Having thus been redeemed of the trap and associated with Śiva, the disciple needs to elapse the rest of his life having reconstructed his personality out of elements drawn from the sanctified state of being. If in anyone of the disciples such changes do not take place, he needs to be rejected from the discipleship.

19. Hence onward is going to be deliberated on another form of initiation known as *sapratyaya*, accompanied by proof, and as taught to me by my honourable teacher Śambhunātha.

20. Under this initiation the initiate needs to infuse himself wholly with the force of consciousness and remain so in all the five states of consciousness, namely, that of wakefulness, dream, sound sleep, the fourth and the transcendent.

21. Having taken the bath along with lighting of earthen lamps sixty-four in number, the teacher becomes famous as redeemer to liberation.

22. *Kriyā-yoga* is the technique of the atomic individual to Śiva-hood.

23. There is a mention of another form of initiation known as *vedha-dīkṣā* under under which the teacher pierces directly through the inner being of the disciple having passed along the row of *cakras*.

24. *Vedha-dīkṣā* is imparted via six means, namely, *mantra*, *nāda*, *bindu*, *śakti*, *bhujaṅga* and supernal force.

25. Entry into the central nerve, *suṣumnā*, is difficult to attain. Having understood the way to enter into it, however, the teacher may redeem even ordinary people.

26. The way to enterining into it is the seating of the teacher and the disciple face to face each other and make entry into the face and the form of the disciple by the teacher via his face and form until both happen to meet each other on the common ground of consciousness.

27. The disciple should take wine only on such occasions as the beginning, midway and end of sacrifice and worship of the teacher and never in the company of those who are engrossed in greed, delusion, pride, anger and attachment.

CHAPTER - 28

Deliberation On Incidental Rites And Celebrations (Naimittika)

इति नित्यविधिः प्रोक्तो नैमित्तिकमथोच्यते ॥१॥

So far we have stipulated the compulsory daily functions. Now begins account of incidental functions. (1)

नियतं भावि यन्नित्यं तदित्यस्मिन्विधौ स्थिते।
मुख्यत्वं तन्मयीभूमिः सर्वं नैमित्तिकं ततः॥२॥

That which needs to be accomplished compulsorily everyday is known as *nitya* while *naimittika* is that which, too, needs to be accomplished compulsorily but when occasion for it arises. (2)

दिनादिकल्पनोत्थे तु नैयत्ये सर्वनित्यता।
दिनमासर्क्षवर्षादिनैयत्यादुच्यते तदा ॥३॥

Regularity of observance is the universal phenomenon of recurrence of days, months, movement of asterisks, and beginning of the day of the year. This is why observances related to them are known as *niyata*, determined. (3)

अशङ्कितव्यावश्यन्तासत्ताकं जातुचिद्भवम्।
प्रमात्रनियतं प्राहुर्नैमित्तिकमिदं बुधाः ॥४॥

Therefore, such actions would be turned into incidental when their necessity of undertaking would be made independent of the regularity of the restriction of accomplishment on the part of the doer. This is the view of the wise. (4)

सन्ध्यादि पर्वसंपूजा पवित्रकमिदं सदा।
नित्यं नियतरूपत्वात्सर्वस्मिन् शासनाश्रिते ॥५॥

Performance of worship in the morning and evening as well as on mid-day is regarded as purifying and hence is considered as necessary for performance on daily basis in our system. (5)

ज्ञानशास्त्रगुरुभ्रातृतद्वर्गप्राप्तयस्तथा ।
तज्जन्मसंस्क्रियाभेदाः स्वजन्मोत्सवसंगतिः ॥६॥
श्राद्धं विपत्प्रतीकारः प्रमोदोऽद्भुतदर्शनम्।
योगिनीमेलकः स्वांशसन्तानाद्यैश्च मेलनम् ॥७॥
शास्त्रव्याख्यापुरामध्यावसानानि क्रमोदयः।
देवतादर्शनं स्वाप्नमाज्ञा समय- निष्कृतिः ॥८॥
इति नैमित्तिकं श्रीमत्तन्त्रसारे निरूपितम्।
त्रयोविंशतिभेदेन विशेषार्चानिबन्धनम् ॥९॥

The day of acquisition of knowledge, that of *Śāstra*, meeting the teacher, brother, persons related to him, birthday of him, the day of his reception of initiation, birthday of one's own, day of post-mortal rite of someone related to oneself, day of warding off some calamity, day of delight, day of seeing something wonderful, day of meeting some *yoginī* (accomplished female practitioner of yoga), meeting with one's own children, special interpretation of scripture, etc., promotion in one's spiritual venture, seeing of the deity, seeing of dream of special significance, day of permission on the part of the teacher to move out of the academy, getting rid of indebtedness to someone of any kind, these twenty-three kinds of days are of incidental nature requiring to be celebrated according to the *Tantrasāra*. (6-9)

तत्र पर्वविधिं ब्रूमो द्विधा पर्व कुलाकुलम्।
कुलाष्टककृतं पूर्वं प्रोक्तं श्रीयोगसंचरे ॥१०॥

अब्धीन्दु मुनिरित्येतन्माहेश्या ब्रह्मसन्ततेः।
प्रतिपत्पञ्चदश्यौ द्वे कौमार्या रसवह्नियुक् ।।११।।
अब्धिरक्षीन्दु वैष्णव्या ऐन्द्र्यास्त्वस्त्रं त्रयोदशी।
वाराह्या रन्ध्ररुद्रौ द्वे चण्ड्या वस्वक्षियुग्मकम् ।।१२।।
द्वे द्वे तिथी तु सर्वासां योगेश्या दशमी पुनः।
तस्या अप्यष्टमी यस्माद्द्वितिथिः सा प्रकीर्तिता ।।१३।।

As regards the mode of celebration on special days, these are of two kinds, those which are related to our School and those which are independent of it. So far as the special days of our own School are concerned, these are eight as per the text named *Yogasañcara*. These are the seventh and the fourteenth days of the month and are dedicated to the Force of Śiva. First days of the two fortnights of the month and the last one at the end of it are dedicated to Brahmā. The third and sixth days of the fortnight are dedicated to the Force of Kumārakārttikeya while the fourth and twelfth are dedicated to the Force of Viṣṇu. The fifth and thirteenth days of the fortnight are dedicated to the Force of Indra. The ninth and eleventh days of each fortnight are dedicated to the Force of Varāha. The eighth and second days of each fortnight are dedicated to Caṇḍī while the tenth of each fortnight is dedicated to the Force of Yoga. Along with the tenth, eighth of each fortnight is also dedicated to the Force of Yoga. Thus, all these eight forces have been characterised as accorded each two days. (10-13)

अन्याश्चाकुलपर्वापि वैपरीत्येन लक्षितम्।
कुलपर्वेति तद्ब्रूमो यथोक्तं भैरवे कुले ।।१४।।
हैडरे त्रिकसद्भावे त्रिककालीकुलादिके।
योऽयं प्राणाश्रितः पूर्वं कालः प्रोक्तः सुविस्तरात् ।।१५।।

Rest of the days of each fortnight are supposed to be dedicated to Forces other than these. These dates are determined so in keeping with the view of the *Bhairava Kula. Haiḍara, Trikasadhāva* and *Kālīkula* and kindred traditions which also have expressed similar views in this respect. (14-15)

स चक्रभेदसंचारे कांचित् सूते स्वसंविदम्।
स्वसंवित्पूर्णतालाभसमयः पर्व भण्यते ।।१६।।

पर्व पूरण इत्येव यद्वा पृ पूरणार्थकः।
पर्वशब्दो निरुक्तश्च पर्व तत्पूरणादिति ॥१७॥

Special date of fulfilment is that in which the person concerned pierces through a certain *cakra* in his body which is indicatory of awakening of a certain perspective of his consciousness. The word *parva* means the day of fulfilment. This is the derivative sense of the word in view of its derivation from the root *pṛ*, to fulfil. On account of this derivation, it amounts to fulfilment. (16-17)

हैडरेऽत्र च शब्दोऽयं द्विधा नान्तेतरः श्रुतः।
तच्चक्रचारनिष्णाता ये केचित् पूर्वसंविदः ॥१८॥
तन्मेलकसमायुक्तास्ते तत्पूजापराः सदा।

The *Haiḍara Śāstra* takes this word as ending in *a* and *n* both. Those who are accomplished in making the breath pass through the *cakras* and hence in attaining the state of full awakening of consciousness, they become devout of it for ever. (18-19a)

योऽप्यतन्मय ऐषोऽपि तत्काले स्वक्रमार्चनात् ॥१९॥
तद्योगिनीसिद्धसङ्घमेलकात् तन्मयीभवेत्॥

Even he who has not become dedicated to the sanctity of that particular date, begins to worship it as such, owing to his mixing up with the congregation of Yoginis and Siddhas on that occasion and has the probability of developing kindred consciousness in him. (19b-20a)

यथा प्रेक्षणके तत्तद्द्रष्टृसंविदभेदिताम् ॥२०॥
क्रमोदितां सद्य एव लभते तत्प्रवेशनात्।
योगाभ्यासक्रमोपात्तां तथा पूर्णां स्वसंविदम् ॥२१॥

As it happens in the case of entry into the hall of a dramatic performance the person concerned becomes one with the awareness of those who had been attending to the performance from an earlier point of time, so happens in the case of any new entrants in the field of yoga who does not take much time in coming up to the level of awareness others had reached already. (20b-21)

लभन्ते सद्य एवैतत्संविदैक्यप्रवेशनात्।
तत्कालं चापि संवित्तेः पूर्णत्वात् कामदोग्धृता ॥२२॥
तेन तत्तत्फलं तत्र काले संपूज्याचिरात्।

They take much less time to come up to that level of awareness by virtue of mixing up with the congregation of Yogins and Siddhas transforming that particular occasion as one of fulfilment or indeed as an auspicious moment of happening to possess a milching cow of desire and begin to regard that date as worshipable without any lapse of time. (22-23a)

यथा चिरोपात्तधनः कुर्वन्नुत्सवमादरात् ॥२३॥
अतिथिं सोऽनुगृह्णाति तत्कालाभिज्ञमागतम्।
तथा सुफलसंसिध्यै योगिनीसिद्धनायकाः ॥२४॥
यत्नवन्तोऽपि तत्कालाभिज्ञं तमनुगृह्णते।
उक्तं च तत्र तेनेह कुले सामान्यतेत्यलम् ॥२५॥
यस्य यद्धृदये देवि वर्तते दैशिकाज्ञया ।
मन्त्रो योगः क्रमश्चैव पूजनात् सिद्धिदो भवेत् ॥२६॥

As it happens in the case of someone attaining the state of prosperity long after and celebrating the success and inviting Yoginis and Siddhas as his most honourable guests but at the same time happening to receive some incidental guests and according the same respect to them also by way of fulfilling the necessity of etiquette of his family, similarly, O Goddess, whatever lies within one's heart as a matter of gift from his teacher in the form of *mantra*, *yoga* or the process of spiritual practice, may come to the stage of bearing fruit via devotion to it. (23b-26)

कुलाचारेण देवेशि पूज्यं सिद्धिविमुक्तये ।
ये पर्वस्वेषु देवेशि तर्पणं तु विशेषतः ॥२७॥
गुरूणां देवतानां च न कुर्वन्ति प्रमादतः ।
दुराचारा हि ते दुष्टाः पशुतुल्या वरानने ॥२८॥

Worship of those who deserve it, O Goddess, yields attainment of whatever be desired, be it the state of enjoyment or liberation particularly in the form

of satiation on festive dates. However, those who do not accomplish it due to negligence, they are derailed wicked and animal-like, O Beautiful Lady. (27-28)

अभावान्नित्यपूजाया अवश्यं ह्येषु पूजयेत् ।
अटनं ज्ञानशक्त्यादिलाभार्थं यत्प्रकीर्तितम् ।।२९।।
शक्तियागश्च यः प्रोक्तो वश्याकर्षणमारणम् ।
तत्सर्वं पर्वदिवसेष्वयत्नैव सिद्ध्यति ।।३०।।

One who does not perform daily worship due to scarcity, it is necessary for him to perform it on festive dates. Visit to holy places which has been recommended for the sake of attainment of knowledge, power, etc., as also for acquisition of special forces of control, exercise of power, attraction, killing of enemies, distraction, etc. all these become effective effortlessly if accomplished on such festive dates. (29-30)

तत्सामान्यविशेषाभ्यां षोढा पर्व निरूपितम्।
मासस्याद्यं पञ्चमं च श्रीदिनं परिभाष्यते ।।३१।।
उत्कृष्टत्वात् पर्वदिनं श्रीपूर्वत्वेन भाष्यते।
समयो ह्येष यद्गुप्तं तन्नानुपपदं वदेत् ।।३२।।

Festive days are six due to their generality and speciality. The first and fifth days of the month are defined as honourable days. Owing to their respectability, festive days are addressed as *śrī*-days. Due to their secrecy, these days should not be addressed simply by their proper names. (31-32)

तुर्याष्टमान्यभुवनचरमाणि द्वयोरपि।
पक्षयोरिह सामान्य-सामान्यं पर्व कीर्तितम् ।।३३।।
यदेतेषु दिनेष्वेव भविष्यद्ग्रहभात्मकः।
उभयात्मा विशेषः स्यात्तत्सामान्यविशेषता ।।३४।।
सा चैकादशधैकस्मिन्नेकस्मिन्विभुनोदिता।
सजातीया तु सोत्कृष्टेत्येवं शम्भुर्न्यरूपयत् ।।३५।

The fourth, eighth, ninth, fourteenth and fifteenth days of both the fortnights are

characterised as general ones. Thus the first and the fifth days of the particular month would need to be treated as general amongst the generals. This speciality of them is of eleven kinds. This is due to the fact that the ninth day of the bright half is regarded as a great festive date. (33-35)

कृष्णयुगं वह्निसितं
श्रुतिकृष्णं वह्निसितमिति पक्षाः।
अर्केन्दुजीवचन्द्रा
बुधयुग्मेन्द्वर्ककविगुरुविधु स्यात् ।।३६।।

The dark fortnights of *Mārgaśirṣa* and *Pūṣa* months, the bright fortnights of the next three months, namely, *Māgha*, *Phālguna* and *Caitra*, black fortnights of *Vaiśākha*, *Jyeṣṭha*, *Āśāḍha* and *Śrāvaṇa*, fortnights of *Bhādrapada*, *Āśvina* and *Kārtika* particularly those days of them when there is ascendancy of the sun, moon, *Bṛhaspati* and *Budha*, all these are regarded as festive days. (36)

परफल्गुश्चैत्रमघे
तिष्यः प्राक्फल्गुकर्णशतभिषजः।
मूलप्राजापत्ये
विशाखिका श्रवण संज्ञया भानि ।।३७।।

The bright fortnights of *Uttara Phālgunī*, *Caitra* and *Maghā*, *Puṣya*, *Pūrva Phālguni*, *Karṇa*, *Śatabhiṣā*, *Mūla*, *Rohiṇī*, *Viśākhā* and *Śravaṇa Nakṣatras* are of special importance. (37)

रन्ध्रे तिथ्यर्कपरे
वसुरन्ध्रे शशिवृषाङ्करसरन्ध्रयुगम्।
प्रथमनिशामध्यनिशे
मध्याह्नशरा दिनोदयो मध्यदिनम् ।।३८।।

Ninth dates of the black fortnights of *Mārgaśirṣa* and *Pūṣa*, full-moon days, twelfth and thirteenth days, eighth, ninth and tenth days, first day, eleventh day, sixth day are regarded as specially sacred. So is the importance of the first night, midnight of the two, midday and the beginning of the day. (38)

प्रथमनिशेति च समयो मार्गशिरः प्रभृतिमासेषु।
कन्यान्त्यजाथ वेश्या रागवती तत्त्ववेदिनी दूती ॥३९॥
व्याससमासात् क्रमशः पूज्याश्चक्रेऽनुयागाख्ये।

Again, the first night of *Mārgaśirṣa*, two midnights, five mid-days, beginning day of *Śrāvaṇa*, mid-day of *Bhādrapada* and the full-moon day of the month of *Pauṣa* (*Pūṣa*) are especially sacred. On these days, daughters of the lowest castes, harlots, lovely messengers (*dūtī*) who are knowers of the essence also deserve worship on these occasions elaborately as well as briefly in the same order from the beginning up to the end of the sacrifice. (39-40a)

सर्वत्र च पर्वदिने कुर्यादनुयागचक्रमतिशयतः ॥४०॥
गुप्तागुप्तविधानादियागचर्याक्रमेण सम्पूर्णम्।

Contacts with these females need to be made on the particular festive days particularly as a residue of sacrificial rites and the rest of the celebrations done publicly. (40b-41a)

अनुयागः किल मुख्यः सर्वस्मिन्नेव कर्मविनियोगे ॥४१॥
अनुयागकाललाभे तस्मात्प्रयतेत तत्परमः।
भग्रहसमयविशेषो नाश्वयुजे कोऽपि तेन तद्वर्जम् ॥४२॥
वेलाभग्रहकलना कथितैकादशसु मासेषु।

(While the first part of the sacrifice is devoted to preparations) it is the period following that of preparation which needs to be devoted to the main performance. The climax of the rite needs to be performed well within the proper time. As regards the preparations for a particular kind of sacrifice, these should be made in the rest of the months of the year while the main part of it needs to be performed in the month of *Āśvina* without any consideration of union of *grahas* and *nakṣatras*. (41b-43a)

फाल्गुनमासे शुक्लं यत्प्रोक्तं द्वादशीदिनं पर्व ॥४३॥
अग्रतिथिवेधयोगो मुख्यतमोऽसौ विशेषोऽत्र।

The twelfth day of the bright fortnight of the month of *Phālguna* particularly in

view of the effect of the thirteenth day on it is considered as the most important for any sacrifice of the kind. (43b-44a)

दिवसनिशे किल कृत्वा
त्रिभागशः प्रथममध्यमापरविभागः ॥४४॥
पूजाकालस्तत्र त्रिभागिते मुख्यतमः कालः।
यदि संघटेत वेला मुख्यतमा भग्रहौ तथा चक्रम् ॥४५॥
तद्याग आदियागस्तत्काम्यं पूजयैव पर्वसु सिद्ध्येत्।
दिनवेलाभग्रहकल्पनेन तत्रापि सौम्यरौद्रत्वम् ॥४६॥
ज्ञात्वा साधकमुख्यस्तत्तत्कार्यं तदा तदा कुर्यात्।

The whole time of day and night combined should be divided into three sections, namely, first, second and third. Out of these three sections that which be most significant should be devoted to the task of worship particularly if it happens to have added to it the feature of suitability from the viewpoints of the favourable unification of *nakṣatras* in the circular movement of the asterisks. The main part of the sacrifice needs to be performed well within this period irrespective of the intention behind it be that of peace or violence as per the advise of the director of the performance. (44b-47a)

उक्तो योऽर्चाकालस्तं चेदुल्लङ्घ्य भग्रहतिथि स्यात् ॥४७॥
तमनादृत्य विशेषं प्रधानयेत्सामयमिति केचित्।
नेति त्वस्मद्गुरवो विशेषरूपा हि तिथिरिह न वेला ॥४८॥
संवेद्यरूपशशधरभागः संवेदकार्करनिकरैः।
यावान्यावति पूर्णः सा हि तिथिर्भग्रहैः स्फुटीभवति ॥४९॥

Some authorities are of the view that on the lapse of the definite duration of time ascertained for a particular sacrificial performance some other suitable date should be chosen for the completion of the sacrificial rite concerned in view of the union of the asterisks favourable to it. Our teachers, however, do not agree with this viewpoint. As per their view, it is the particular date which is more important than a particular section of it. Out of the two determinants of date and time, while the sun is primary, the moon is secondary on account of the former representing the indicator and the latter the object of indication. Thus,

the former comprehends all as a whole while the latter makes explicit with the help of the planets. (47b-49)

तस्मान्मुख्यात्र तिथिः सा च विशेष्या ग्रहर्क्षयोगेन।
वेलात्र न प्रधानं युक्तं चैतत्तथाहि परमेशः ।।५०।।
श्रीत्रिकभैरवकुलशास्त्रेषूचे न पर्वदिवसेषु ।
वेलायोगं कंचन तिथिभग्रहयोगतो ह्यन्यम् ।।५१।।

Thus date becomes the main part of time while planets and asterisks are just attributes to it adding certain specifications to it. So has observed the Lord as is borne out by *Trika*, *Bhairava* and *Kula Śāstras*. A particular occasion in this ambit of date and duration of the meeting of asterisks is of least significance. (50-51)

भग्रहयोगाभावे तिथिस्तु पूज्या प्रधानरूपत्वात्।
श्वेताभावे कृष्णच्छागालम्भं हि कथयन्ति ।।५२।।

In the case of unavailability of the meeting point of planets and asterisks, it is the prescribed date which needs to be accepted as the day of worship on account of it being the main factor in course of the passage of time. This decision finds an apt support in a *Śāstra* (i.e. *Mīmāmsā*, though other than the Śaiva) in its prescription of sacrificing a black goat in case of unavailability of a white one. (52)

यत्पुनरूर्मिप्रभृतिनि शास्त्रे वेलोदितापि तत्काम्यम्।
मुख्यतयोद्दिश्य विधिं तथाच तत्र पौषपर्वदिने ।।५३।।
कृत्वार्चनमर्धनिशि ध्यात्वा जप्त्वा बहिर्गतस्य यथा।
आदेशः फलति तथा माघे चक्राद्वचः फलति ।।५४।।

If the *Śāstras* like *Ūrmi* and *Kula*, etc. lay stress on the occasion of performance of particular rites on particulars of them; that is meant only for some kind of action done mainly for some sort of desired results. For instance, worship, meditation, muttering of *mantras* on the festive date of the midnight of the month of *Pūṣa* even outside the circle yields the same result as is available through the performance of the same acts from within the circle in the month of *Māgha*. (53-54)

अचिरादभीष्टसिद्धिः पञ्चसु मैत्री धनं च मेलापः।
चक्रस्थाने क्रोधात् पाषाणस्फोटनेन रिपुनाशः ॥५५॥
सिद्धादेशप्राप्तिर्मार्गान्तं कथ्यते विभुना।

While the desired objective of friendship, wealth and association is achieved soon through worship from within the circle during the months of *Phālguna*, *Caitra*, *Vaiśākha*, *Jyeṣṭha* and *Āṣāḍha*, one can overpower one's enemies by breaking stone angrily within the circle in the month of *Śrāvaṇa*, *Bhādrapada*, *Āśvina*, *Kārttika* and *Āgrahāyaṇa*. Lord Śiva has said that by moving all alone during the midnight the aspirant attains instructions of some accomplished (*siddha*) unseen agency. (55-56a)

भग्रहयोगाभावे वेलां तु तिथेरवश्यमीक्षेत ॥५६॥
सा हि तथा स्फुटरूपा तिथेः स्वभावोदयं दद्यात्।

In the absence of meeting points of asterisks, it is necessary to choose the opportune time of the day which obviously would promote the cause of the doer. (56b-57a)

भग्रहतिथिवेलांशानुयायि सर्वाङ्गसुन्दरं तु दिनम् ॥५७॥
यदि लभ्येत तदास्मिन्विशेषतमपूजनं रचयेत्।

If one were to get to accomplish something on a day which is favourable from the viewpoints of the asterisks as well as the occasion besides that of the date itself, one should welcome it as the best for his undertaking. (57b-58a)

नच काम्यमेव केवलमेतत्परिवर्जने यतः कथितः ॥५८॥
समयविलोपः श्रीमद्भैरवकुल ऊर्मिशास्त्रे च।
दुष्टा हि दुराचाराः पशुतुल्या पर्व ये न विदुः ॥५९॥

Whatever has been stated above in regard to the negativity of time is applicable not only to action for desired effect. According to the *Bhairavakula* and *Ūrmikula*, this is significant also for avoiding wastage of the proper occasion for action. Those doers are stupid, wicked and animal-like in their actions who do not understand the significance of the occasion of action. (58b-59)

नच काम्यस्याकरणे स्याज्जातु प्रत्यवायित्वम्।
तत्रानुयागसिद्धयर्थं चक्रयागो निरूप्यते ॥६०॥

Non-performance of any ritual of desired result may not be any cognisable obstruction. What is significant in this context is the performance of the main part of the sacrifice within the ambit of the circle. This is going to be elucidated hence onwards. (60)

मूर्तियाग इति प्रोक्तो यः श्रीयोगीश्वरीमते।
नित्यं नैमित्तिकं कर्म यदत्रोक्तं महेशिना ॥६१॥
सर्वत्र चक्रयागोऽत्र मुख्यः काम्ये विशेषतः।
ज्ञानी योगी च पुरुषः स्त्री वास्मिन्मूर्तिसंज्ञके ॥६२॥
यागे प्रयत्नतो योज्यस्तद्धि पात्रमनुत्तरम्।
तत्संपर्कात्पूर्णता स्यादिति त्रैशिरसादिषु ॥६३॥

What is characterised as *mūrti-yāga* in the *Siddhayogīśvarī Tantra* may be regular as well as incidental as has been stated by Maheśa. In this sacrifice, *cakra-yāga* is regarded as the main item particularly when it is meant for achieving the desired result. As performers of it are required to be knowledgeable of it as well as practitioners of yoga irrespective of being males or females since such an individual is the best performer of it. In view of the *Dīkṣottara Śāstra*, his food is regarded as Brahmā, drink as Viṣṇu and enjoyment as Śiva and he himself as the uplifter even of those who lie in the lowest rung of the society. (61-63)

तेन सर्व हुतं चेष्टं त्रैलोक्यं सचराचरम्।
ज्ञानिने योगिने वापि यो ददाति करोति वा ॥६४॥
दीक्षोत्तरेऽपि च प्रोक्तमन्नं ब्रह्मा रसो हरिः।
भोक्ता शिव इति ज्ञानी श्वपचानप्यथोद्धरेत् ॥६५॥
सर्वतत्त्वमयो भूत्वा यदि भुङ्क्ते स साधकः।
तेन भोजितमात्रेण सकृत्कोटिस्तु भोजिता ॥६६॥
अथ तत्त्वविदेतस्मिन्यदि भुञ्जीत तत् प्रिये।
परिसंख्या न विद्येत तदाह भगवाञ्छिवः ॥६७॥
भोज्यं मायात्मकं सर्वं शिवो भोक्ता स चाप्यहम्।

एवं यो वै विजानाति दैशिकस्तत्त्वपारगः ।।६८।।
तं दृष्ट्वा देवमायान्तं क्रीडन्त्योषधयो गृहे।
निवृत्तमद्यैवास्माभिः संसारगहनार्णवात् ।।६९।।
यदस्य वक्त्रं संप्राप्ता यास्यामः परमं पदम्।
अन्येऽपानभुजो ह्यूर्ध्वे प्राणोऽपानस्त्वधोमुखः ।।७०।।
तस्मिन्भोक्तरि देवेशि दातुः कुलशतान्यपि।
आश्वेव परिमुच्यन्ते नरकाद्यातनार्णवात् ।।७१।।

Whatever such a knowledgeable yogin offers as oblation to fire or desires out of it, happens to offer or desire for the sake of the entire world irrespective of the receiver being mobile or immobile. It has been stated in the *Dīkṣottara Śāstra* also that as food he is Brahmā, as drink Viṣṇu and as enjoyer Śiva and is capable of uplifting even those who lie on the lowest rung of the society. On account of being all-in-all, whatever he eats, amounts to eating of the entire class of people of his kind all at once. Addressing to Pārvatī, His wife, Lord Śiva has said, "O Dear, there is no count of those who get fed by him. Whatever serves as food in his case, is of the nature of *māyā* while I in the capacity of Śiva serve as the eater of that food. One who takes things like this, he is the essential teacher. He becomes a divine entity, as it were, having seen whom coming to them, all vegetations of the world feel fulfilled with the idea that their mission would get fulfilled today itself by making all the living beings of the world cross over the world which is the sea of change and trouble by virtue of entering into his mouth as the supernal state of being. As distinct from him, other eaters are enjoyers of only the *apāna* breath as inverse of the *prāṇa* which moves upward. On feeding of him, O Lady, hundreds of families get immediately redeemed of the drudgery of the ocean of the hell." (64-71)

श्रीमन्निशाटनेऽप्युक्तं कथनान्वेषणादपि।
श्रोत्राभ्यन्तरसंप्राप्ते गुरूवक्त्राद्विनिर्गते ।।७२।।
मुक्तस्तदैव काले तु यन्त्रं तिष्ठति केवलम्।
सुरापः स्तेयहारी च ब्रह्महा गुरुतल्पगः ।।७३।।
अन्त्यजो वा द्विजो वाथ बालो वृद्धो युवापि वा।
पर्यन्तवासी यो ज्ञानी देशस्यापि पवित्रकः ।।७४।।
तत्र संनिहितो देवः सदेवीकः सकिङ्करः।

तस्मात्प्राधान्यतः कृत्वा गुरुं ज्ञानविशारदम् ।।७५।।
मूर्तियागं चरेत्तस्य विधिर्योगीश्वरीमते ।
पवित्रारोहणे श्राद्धे तथा पर्वदिनेष्वलम् ।।७६।।
सूर्यचन्द्रोपरागादौ लौकिकेष्वपि पर्वसु।
उत्सवे च विवाहादौ विप्राणां यज्ञकर्मणि ।।७७।।
दीक्षायां च प्रतिष्ठायां समयानां विशोधने।

It has been stated in the *Niśāṭana Śāstra* also that by following the ideal of such enlightened persons coming to one's ears from the mouth of the teacher the disciple gets virtually liberated leaving only his body to behave just mechanically in the world. So becomes even if the recipient of the message be a drunkard, possessor of stolen articles, killer of a Brāhmaṇa, having illicit relationship with his teacher's wife, belonging to the lowest caste, young, youth or old. The man of wisdom proves purifier of even the entire country as wherever he lives, that place becomes the abode of gods along with their servants. Therefore, such a wise man should be chosen as one's teacher and the entire responsibility of *mūrti-yāga* needs to be invested in him. This is the viewpoint of the *Yogīśvarī Śāstra*, irrespective of the occasion of the performance be inauguration of a higher status, days of celebration, solar or lunar eclipse, day of any local celebration, day of marriage or that of sacrificial performance by Brāhmaṇas, that of initiation, confirmation of anyone as an observer of the rules of a particular School of thought. (72-78a)

कामनार्थं च कर्तव्यो मूर्तियागः स पञ्चधा ।।७८।।
केवलो यामलो मिश्रश्चक्रयुग्वीरसंङ्करः ।
केवलः केवलैरेव गुरुभिर्मिश्रितः पुनः ।।७९।।
साधकाद्यैः सपत्नीकैर्यामलः स द्विधा पुनः ।
पत्नीयोगात् क्रयानीतवेश्यासंयोगतोऽथवा ।।८०
चक्रिण्याद्याश्च वक्ष्यन्ते शक्तियोगाद्यथोचिताः ।
तत्संयोगच्चक्रयुक्तो यागः सर्वफलप्रदः ।।८१।।
सर्वैस्तु सहितो यागो वीरसङ्कर उच्यते।

Mūrti-yāga meant for fulfilment of a certain desire is of five kinds, namely, *kevala*, *yāmala*, *miśra*, *cakra* and *vīra saṅkara*. The *kevala mūrti-yāga* is performed

only by teachers or in association with his associates. The *yāmala mūrti-yāga* is performed by aspirants along with their wives or with the aid of harlots fetched on payment. As regards *cakrin*, etc., they are performed in association with *Śakti*, etc. as will be detailed out subsequently on their opportune occasions. It yields all kinds of results. The *vīra saṅkara yāga* is performed together by all without any discrimination amongst the participants. (78b-82a)

मध्ये गुरुर्भवेत्तेषां गुरुवर्गस्तदावृत्तिः ॥८२॥
तिस्र आवृतयो बाह्यो समय्यन्ता यथाक्रमम्।
पङ्क्तिक्रमेण वा सर्वे मध्ये तेषां गुरुः सदा ॥८३॥

The seating arrangement of participants of the performers in this last kind of *mūrti-yāga* is as follows: The teacher sits in the centre of all of them. The first row around him consists of people of the teacher's rank around whom are seated practitioners of the code of conduct of the system. In any case, the teacher sits in the middle of them all sitting in three rows. (82b-83)

तदा तद्गन्धधूपस्त्रक्समालम्भनवाससा।
पूज्यं चक्रानुसारेण तत्तच्चक्रमिदं त्विति ॥८४॥

The seating is followed by paying homage to all of them in the same order by means of perfume, incense, garland and clothing. (84)

एकारके यथा चक्रे एकवीरविधिं स्मरेत् ।
द्व्यरे यामलमन्यत्र त्रिकमेवं षडस्रके ॥८५॥
षड्योगिनीः सप्तकं च सप्तारेऽष्टाष्टके च वा ।
अन्यद्वा तादृशं तत्र चक्रे तादृक्स्वरूपिणि ॥८६॥
ततः पात्रेऽलिसंपूर्णे पूर्वं चक्रं यजेत्सुधीः ।
आधारयुक्ते नाधाररहितं तर्पणं क्वचित् ॥८७॥
आधारेण विना भ्रंशो नच तुष्यन्ति रश्मयः ।
प्रेतरूपं भवेत्पात्रं शाक्तामृतमथासवः ॥८८॥
भोक्त्री तत्र तु या शक्तिः स शम्भुः परमेश्वरः ।
अणुशक्तिशिवात्मेत्थं ध्यात्वा संमिलितं त्रयम् ॥८९॥

In case of the circle being of one row, the uni-heroic (*ekavīra*) procedure is adopted, in case of it being two, the conjugal, in case of triple and six-fold, the triple and the six-fold. So is the case with the seven and eight-folds accordingly. Thus the wise worshipper needs to worship the recipients of it also with vessels filled with (wine and meat). Satiation is impossible to get accomplished without the vessels as in the absence of it the rays of the flame of consciousness do not get satisfied. In that case, the vessel if shorn of the wine and the meat would become shorn of the spirit. The object of enjoyment in that case would be the Force (Śakti), the enjoyer would be Śiva. Thus, the individual, the Force and Śiva, all these three ingredients of the Reality would be available meditatively together there in the vessel of the worship. (85-89)

ततस्तु तर्पणं कार्यमावृतेरावृतेः क्रमात् ।
प्रतिसंचरयोगेन पुनरन्तः प्रवेशयेत् ॥९०॥
यावद्गुर्वन्तिकं तद्धि पूर्णं भ्रमणमुच्यते ।
तत्रादौ देवतास्तर्प्यास्ततो वीरा इति क्रमः ॥९१॥
वीरश्च वीरशक्तिश्चेत्येवमस्मद्गुरुक्रमः ।
ततोऽवदंशान्विविधान् मांसमत्स्यादिसंयुतान् ॥९२॥
अग्रे तत्र प्रविकिरेत् तृप्त्यन्तं साधकोत्तमः ।
पात्राभावे पुनर्भद्रं वेल्लिताशुक्तिमेव च ॥९३॥
पात्रे कुर्वीत मतिमानिति सिद्धामते क्रमः ।
दक्षहस्तेन भद्रं स्याद्वेल्लिता शुक्तिरुच्यते ॥९४॥
दक्षहस्तस्य कुर्वीत वामोपरि कनीयसीम् ।
तर्जन्यङ्गुष्ठयोगेन दक्षाधो वामकाङ्गुलीः ॥९५॥

This is to be followed by satiation of guests of each circle one after the other beginning from the exterior most and ending with the teacher. This forms one circle of the rite. In this rite the performance should begin with satiation of the deities followed by that of the *vīras* and their Forces. This is the order as practised by our teachers. After according this honour to the invitees, they need to be served with special meal known as *avadamśa* which is inclusive of meat, fish, etc. and the method of serving it to the guests is known as *prakiraṇa* which lies in placing the container before the guest requesting him to take from it himself whatever he would like to take out of it. If there be any scarcity of

vessels for it, the invitee may take the preparation on his palms joined together known as *vellitā śukti* which is formed by placing the right palm above the left slightly curved so as to take the shape of a vessel to contain something liquid with least danger of leakage. This is the view of the text known as *Siddhāmata*. (90-95)

निः सन्धिबन्धौ द्वावित्थं वेल्लिता शुक्तिरुच्यते ।
ये तत्र पानकाले तु विन्दवो यान्ति मेदिनीम् ॥९६॥
तैस्तुष्यन्ति हि वेतालगुह्यकाद्या गभस्तयः ।
धारया भैरवस्तुष्येत् करपानं परं ततः ॥९७॥
प्रवेशोऽत्र न दातव्यः पूर्वमेव हि कस्यचित् ।
प्रमादात्तु प्रविष्टस्य विचारं नैव चर्चयेत् ॥९८॥

Joining of the palms along with the setting of the fingers needs to be such as drops of the content may not leak down on the ground in the process of drinking the content. In case of leakage of any drops, however, such unseen agencies as *Vetālas*, *Guhyakas* and *Bhairavas* are supposed to receive it in the form of rays prior to the drinking of it by the invitee himself out of the remainder lying in his palm. Prior to completion of this part of the ceremony, if anyone happens to drop in inadvertently, he should not be entertained, and if let in at all, the details of the ceremony should not be divulged to him. (96-98)

NOTES:

Vetālas are ghost-like beings and are defined as spirits inhabiting corpses and ground channels.

Guhyakas (giants) are class of demi-gods who like the *Yakṣas* are attendants of *Kubera* (the God of wealth) and guardians of his treasure. They are said to live in mountain caverns.

एवं कृत्वा क्रमाद्यागमन्ते दक्षिणया युतम् ।
समालम्भनताम्बूलवस्त्राद्यं वितरेद्बुधः ॥९९॥
रूपकार्धात् परं हीनां न दद्याद्दक्षिणां सुधीः ।
समयिभ्यः क्रमाद्द्विगुणा गुर्वन्तकं भवेत् ॥१००॥

एष स्यान्मूर्तियागस्तु सर्वयागप्रधानकः ।
काम्ये तु संविधौ सप्तकृत्वः कार्यस्तथाविधः ॥१०१॥

Having performed all these ceremonies in the same order the wise performer should offer sacrificial fees to those who deserve it as also embrace one another, offer betel leaves, clothing, etc. As the fee he should not give any less than half a rupee to the observers of the code of conduct, double of it to others and the double of the latter to the teacher. This is the procedure of the *mūrti-yāga* which is the most important amongst all the sacrifices. In case the sacrifice being meant for fulfilment of any desire, the same procedure should be adopted by performing it seven times. (99-101)

जानन्ति प्रथमं गेहं ततस्तस्य समर्थताम् ।
बलाबलं ततः पश्चाद्विस्मयन्तेऽत्र मातरः ॥१०२॥
ततोऽपि संनिधीयन्ते प्रीयन्ते वरदास्ततः ।
देवीनामथ नाथस्य परिवारयुजोऽप्यलम् ॥१०३॥
वल्लभो मूर्तियागोऽयमतः कार्यो विपश्चिता ।
रात्रौ गुप्ते गृहे वीराः शक्तयोऽन्योन्यमप्यलम् ॥१०४॥
असंकेतयुजो योज्या देवताशब्दकीर्तनात् ।

The motherly deities of the sacrifice first of all identify the house of the sacrificer, followed by his capacity and incapability in order to assess his worthiness for the performance. Then they come close to him and being satisfied with his worthiness, they get inclined to grant boon to him becoming one with his family. This *mūrti-yāga* should be regarded as favourite for performance. It needs to be performed secretly at night beside the house so that these invisible and secrecy-liking Forces may meet with one another in confidence. (102-105a)

अलाभे मूर्तिचक्रस्य कुमारीरेव पूजयेत् ॥१०५॥
काम्यार्थे तु न तां व्यङ्गां स्तनपुष्पयवतीं तथा ।
प्रतिपच्छ्रुतिसंज्ञे च चतुर्थी चोत्तरात्रये ॥१०६॥
हस्ते च पञ्चमी षष्ठी पूर्वास्वथ पुनर्वसौ।
सप्तमी तत्परा पित्र्ये रोहिण्यां नवमी तथा ॥१०७॥

मूले तु द्वादशी ब्राह्मे भूताश्विन्यां च पूर्णिमा।
धनिष्ठायाममावस्या सोऽयमेकादशात्मकः ॥१०८॥

In case of impossibility of performance of *mūrti-yāga*, one should worship even girls for the sake of fulfilment of desire. The girl should be such in whom youth must be still unmanifest in the form of breast and monthly cycle. The date may be the first day or night of the fortnight conjoined with the asterisk *Śravaṇa*. Another optional date is the fourth of the fortnight falling in the range of the asterisk *Uttara Phālgunī*, *Uttarāṣāḍha* or *Uttarābhādrapada*. The third option is the *Hasta* asterisk and the fifth day of the fortnight. The fourth option is the sixth date of the fortnight falling on the asterisk *Pūrvāphālgunī*, *Pūrvāṣāḍha* or *Pūrvābhādrapada*. The fifth option is the seventh day of the fortnight coinciding with the asterisk *Punarvasu*. The sixth option is the eighth day of the fortnight coinciding with the asterisk *Maghā*. The seventh option is the ninth day of the fortnight coinciding with the asterisk *Rohiṇī*. The eighth option is the twelfth date of the fortnight coinciding with the asterisk *Mūla*. The ninth option is the *Puṣya* asterisk falling on the full-moon day. The tenth option is the full-moon day coinciding with the asterisk *Aśvinī*. Eleventh option is the fourteenth day of the dark fortnight coinciding with the asterisk *Dhaniṣṭhā*. (105b-108)

अर्कादित्रयशुक्रान्यतमयुक्तोऽप्यहर्गणः ।
योगपर्वेति विख्यातो रात्रौ वा दिन एव वा ॥१०९॥
योगपर्वणि कर्तव्यो मूर्तियागस्तु सर्वथा ।
यः सर्वान्योगपर्वाख्यान् वासरान् पूजयेत्सुधीः ॥११०॥
मूर्तियागेन सोऽपि स्यात् समयी मण्डलं विना ।
इत्येष मूर्तियागः श्रीसिद्धयोगीश्वरीमते ॥१११॥

According to the *Siddhayogīśvarī* School of *Tantra*, ninth day of the asterisk *Rohiṇī*, fourteenth day of *Puṣya*, fifth of *Hasta*, twelfth of *Mūla*, first of *Śravaṇa*, fourth of *Uttarā*, sixth of *Pūrvā*, eighth of *Māghā*, full-moon day of *Aśvinī*, seventh day of *Punarvasu*, and the fifteenth day of the dark fortnight of *Dhaniṣṭhā* are the most cherishable timings for the performance of the *Mūrti-yāga*. The days recommended for its performance are five, namely, Sunday, Monday, Tuesday, Wednesday and Friday. By virtue of performing the *Mūrti-yāga* particularly on days recommended for it even the observer of the code of conduct becomes accomplished without doing it in any circle. (109-111)

अथोच्यते शिवेनोक्तः पवित्रकविधिः स्फुटः ।
श्रीरत्नमालात्रिशिरः शास्त्रयोः सूचितः पुनः ।।११२।।
श्रीसिद्धाटनसद्भावमालिनीसारशासने ।
तत्र प्राधान्यतः श्रीमन्मालोक्तो विधिरुच्यते ।।११३।।

Now is being recounted the purificatory method as laid down by Śiva clearly and indicated through *Śāstras* titled *Ratnamālā* and *Triśiras*, *Siddhāṭana* and mainly in *Mālinīvijayottara Tantra* and *Mālā Tantra*. (112-113)

क्षीराब्धिमथनोद्भूत विषनिद्राविमूर्च्छितः ।
नागराजः स्वभुवने मेघकाले स्म नावसत् ।।११४।।

The Serpent of Cosmic Remainder (*Śeṣanāga*) under the effect of the poison as well as fatigue of serving as the *mathanī* (churner) of the ocean did not stay at home during the rainy season, so goes the story. (114)

केवलं तु पवित्रोऽयं वायुभक्षः समाःशतम् ।
दिव्यं दशगुणं नाथं भैरवं पर्यपूजयत् ।।११५।।

For the sake of his purification, he led the life of austerity worshipping Lord Śiva for one hundred divine years which is ten times lengthier than the human's. (115)

व्यजिज्ञपच्च तं तुष्टं नाथं वर्षास्वहं निजे ।
पाताले नासितुं शक्तः सोऽप्येनं परमेश्वरः ।।११६।।
नागं निजजटाजूटपीठगं पर्यकल्पयत् ।
ततः समस्तदेवौघैर्धारितोऽसौ स्वमूर्धनि ।।११७।।
महतां महितानां हि नाद्भुता विश्वपूज्यता ।
तस्मान्महेशितुमूर्ध्नि देवतानां च सर्वशः ।।११८।।
आत्मनश्च पवित्रं तं कुर्याद्यागपुरः सरम् ।
दश कोट्यो न पूजानां पवित्रारोहणे समाः ।।११९।।
वृथा दीक्षा वृथा ज्ञानं गुर्वाराधनमेव च ।

विना पवित्राद्येनैतद्धरेन्नागः शिवाज्ञया ॥१२०॥
तस्मात्सर्वप्रयत्नेन स कार्यः कुलवेदिभिः ।

He requested the Lord having been pleased by him that during the rainy season, he was incapable of staying at home in the lower world. The Lord also allowed him to dwell in the lock of His hair. The serpent, therefore, was placed in His lock of hair by the entire group of gods. When great ones become honoured by great ones, there is no wonder in their having become honourable universally. Therefore, the aspirant needs to purify himself through the performance of this *mūrti-yāga* by all means which lies at the head of all gods as well as the Lord. The aspirant purifies himself through the performance of this sacrifice to such an extent as even ten crores of other sacrifices are incapable of. That initiation, that knowledge and that service to the teacher all prove futile if remain shorn of this purificatory sacrifice as the results of all these acts are taken away by the serpent by the order of Śiva. As such, it is imperative for all knowers and observers of the *Kula*-system of discipline to perform this purificatory sacrifice by all means. (116-121a)

आषाढशुक्लान्मिथुनकर्कटस्थे रवौ विधिः ॥१२१॥
कर्तव्यः सोऽनिरोधेन यावत्सा तुलपूर्णिमा।
तुलोपलक्षितस्यान्त्यं कार्तिकस्य दिनं मतम् ॥१२२॥
कुलशब्दं पठन्तोऽन्ये व्याख्याभेदं प्रकुर्वते ।
नित्यातन्त्रविदः कृष्णं कार्तिकाच्चरमं दिनम् ॥१२३॥
कुलस्य नित्याचक्रस्य पूर्णत्वं यत्र तन्मतम् ।

The duration of the performance of this sacrifice extends from the beginning of the bright fortnight of the month of *Āṣāḍha* and ends on the full-moon day of the month of *Kārtika*. The word ***kula*** in this context is taken by some authorities in a different sense. Followers of the *Nityā Tantra* admit the last day of the dark fortnight of the month of *Kārtika* as the final date of this duration. It is on this date that they admit the completion of the circle of *nityā*. (121b-124a)

माघशुक्लान्त्यदिवसः कुलपर्वेति तन्मतम् ॥१२४॥
पूर्णत्वं तत्र चन्द्रस्य सा तिथिः कुलपूर्णिमा।

They hold the view that *Kula-parva* falls on the last day of the bright fortnight of the month of *Māgha*. Since that is also the full-moon day, that date is known as *Kula-pūrṇimā*. (124b-125a)

दक्षिणोत्तरगः कालः कुलाकुलतयोदितः ।।१२५।।
कुलस्य तस्य चरमे दिने पूर्णत्वमुच्यते ।
दक्षिणायनषण्मासकर्तव्यत्वमतो विधौ ।।१२६।।
पवित्रके प्रकाशत्वसिद्ध्यै कृष्णस्य वर्त्मनः ।

The year is divided into two known as *Dakṣiṇāyana* and *Uttarāyaṇa* also known respectively as *kula* and *akula*. The last day of the month of *Māgha* is also known as the final day (of the year) as well as that of the movement of the sun in the southern hemisphere, which is the hemisphere of darkness. (125b-127a)

तदेतद्बहुशास्त्रोक्तं रूपं देवो न्यरूपयत् ।।१२७।।
एकनैव पदेन श्रीरत्नमालाकुलागमे ।
तदत्रः समये सर्वविधिसंपूरणात्मकः ।।१२८।।
पवित्रकविधिः कार्यः शुक्लपक्षे तु सर्वथा ।
पूरणं शक्तियोगेन शक्त्यात्म च सितं दलम् ।।१२९।।

Thus, the Lord has elucidated time in its various perspectives which have got formulated in as many forms in the *Śāstras*. In the conventional text known as *Ratnamālā Kulāgama* this all-round purificatory rite is recommended for performance in any case in the bright fortnight as it is supposed to form the bright petal of the lotus of time on account of its association with the Force. (127b-129)

दक्षिणायनसाजात्यात् तेन तद्विधिरुच्यते ।
एकद्वित्रिचतुः पञ्चषड्लतैकतमं महत् ।।१३०।।
हेमरत्नाङ्कितग्रन्थि कुर्यान्मुक्तापवित्रकम् ।
सौवर्णसूत्रं त्रिगुणं सैकग्रन्थिशतं गुरौ ।।१३१।।
परे गुरौ तु त्र्यधिकमध्यब्धि परमेष्ठिनि ।
प्राक्सिद्धाचार्ययोगेश विषये तु रसाधिकम् ।।१३२।।

अष्टाधिकं शिवस्योक्तं चित्ररत्नप्रपूरितम् ।
विद्यापीठाक्षसूत्रादौ गुरुवच्छिववत् पुनः ॥१३३॥
बटुके कनकाभावे रौप्यं तु परिकल्पयेत् ।
पाटट्सूत्रमथ क्षौमं कार्पासं त्रित्रितानितम् ॥१३४॥
तस्मान्नवगुणात् सूत्रात्त्रिगुणादिक्रमात् कुरु ।
चण्डांशुगुणपर्यन्तं ततोऽपि त्रिगुणं च वा ॥१३५॥
तेनाष्टादशतन्तूत्थमधमं मध्यमं पुनः ।
अष्टोत्तरशतं तस्मात् त्रिगुणं तूत्तमं मतम् ॥१३६॥

This purificatory rite is performed on account of its complimentarity with the time of movement of the sun in the southern hemisphere. The purificatory garland made for its celebration consists of one of the following strings, namely, one, two, three, four, five or six. It should be studded with pieces of gold, precious stones and pearls strung in threefold golden wire. There should be one hundred and one knots in it when it be meant for the teacher while one hundred and four if meant for the grand teacher and one hundred and eight in the case of being meant for the teacher supreme. If it be meant for any previously known accomplished yogin or highly learned teacher, the number of knots would be one hundred and fourteen. If it be meant for anyone of the rank of Śiva, it should consist of one hundred and eight knots studded with various kinds of gems. For the same meant to be dedicated to the institute of learning or in the form of an ***akṣa-sūtra***, etc., it should again comprise one hundred and four or eight knots. If it be meant for any student, the string may be made of silver in the scarcity of gold. In the scarcity of silver, too, it may be silken or even cotton and yet wound in a twice three-folded form. Thus, it would become nine-fold. The folds may further be increased via the same process of triplication up to the number of rays of the sun. In this process of triplication, the number of strands as eighteen would be the lowest, one hundred and eight would be the middling while triplication of the same would be the best. (130-136)

ग्रन्थयस्तत्त्वसंख्याताः षडध्वकलनावशात् ।
यद्वा व्याससमासाभ्यां चित्राः सद्गन्धपूरिताः ॥१३७॥

The knots stand for the number of essential elements as admitted in the system of its six paths. Otherwise, they may be taken to represent expansively as well as summarily the system itself in its peculiarities. (137)

विशेषविधिना पूर्वं पूजयित्वार्पयेत्ततः ।
पवित्रकं समस्ताध्वपरिपूर्णत्वभावनात् ॥१३८॥

These strings need to be submitted to the person concerned with the sense of worship as a token of completion of the course in its entire multiplicity. (138)

गुर्वात्मनोर्जानुनाभिकण्ठमूर्धान्तगं च वा ।
ततो महोत्सवः कार्यो गुरुपूजापुरः सरः ॥१३९॥

The length of the string needs to extend from neck to the throat, from neck to the navel or from head to toe measured by one's height or that of the teacher. The offering should be followed by a lot of celebrations along with the homage to the teacher. (139)

तर्प्याः शासनगाः सर्वे दक्षिणावस्त्रभोजनैः ।
महोत्सवः प्रकर्तव्यो गीतनृत्तात्मको महान् ॥१४०॥

In course of the celebration, the administrative officials also should be honoured with cash awards, clothes and festive foods. The celebration needs also to be accompanied by programmes of music and dance. (140)

चातुर्मास्यं सप्तदिनं त्रिदिनं वाप्यलाभतः ।
तदन्ते क्षमयेद्देवं मण्डलादि विसर्जयेत् ॥१४१॥

The celebration may continue for four months, seven days or may be finished within three days in case of scarcity of time. Following the celebration, Lord Śiva needs to be begged for His pardon before dismissal of the circle, etc. (141)

वह्निं च पश्चात्कर्तव्यश्चक्रयागः पुरोदितः ।
मासे मासे चतुर्मासे वर्षे वापि पवित्रकम् ॥१४२॥
सर्वथैव प्रकर्तव्यं यथाविभवविस्तरम् ।
वित्ताभावे पुनः कार्यः काशैरपि कुशोम्भितः ॥१४३॥

Following the worship of the circle, as referred to already, the fire also should be sent off to be re-invoked each month, at each four month's period or at least

yearly in keeping with one's capacity. All this can be accomplished with the use of grasses like *kuśa* and *kāśa* in the scarcity of gold, silver or precious gems. (142-143)

सति वित्ते पुनः शाठ्यं व्याधये नरकाय च ।
नित्यपूजासु पूर्णत्वं पर्वपूजाप्रपूरणात् ॥१४४॥
तत्रापि परिपूर्णत्वं पवित्रकसमर्चनात् ।

In case of being possessed of wealth, however, if the disciple would choose to abstain from spending it, the consequence would be disease and fall to the hell. Lapse in daily worship gets compensated for through worship on festive day while lapse on the festive day becomes compensated for worship on the purificatory occasion. (144-145a)

पवित्रकविलोपे तु प्रायश्चित्तं जपेत्सुधीः ॥१४५॥
सुशुद्धः सन्पुनः कुर्यादित्याज्ञा परमेशितुः ।

Compensatory to lapse of worship on the purificatory occasion for the wise is muttering of the *mantra*. By getting very well purified by muttering the *mantra*, the aspirant needs to return to his routine course of worship. This is the way out as per the advice of the Supreme Lord. (145b-146a)

अथ त्रिशिरसि प्रोक्तो लिख्यते तद्विधिः स्फुटः ॥१४६॥
त्रिप्रमेयस्य शैवस्य पञ्चपञ्चात्मकस्य वा ।
दशाष्टादशभेदस्य षट्स्रोतस इहोच्यते ॥१४७॥

Now is being presented clearly the system of purification over and above the last one also as it is mentioned in the *Triśiras Śāstra*. It comprises three main factors of Śaivism (that is, Śiva, Śakti and the individual), five faces of Śiva (namely, Sadyojāta, Īśāna, Tatpuruṣa, Aghora and Vāmadeva), His five corresponding Forces and thus in all consisting of ten plus eighteen factors plus six sources. (146b-147)

ये नराः समयभ्रष्टा गुरुशास्त्रादिदूषकाः ।
नित्यनैमित्तिकाद्यन्यपर्वसन्धिविवर्जिताः ॥१४८॥

अकामात् कामतो वापि सूक्ष्मपापप्रवर्तिनः ।
तेषां प्रशमनार्थाय पवित्रं क्रियते शिवे ॥१४९॥
श्रावणादौ कार्तिकान्ते शुक्लपक्षे शुभप्रदे ।
नतु दुःखप्रदे कृष्णे कर्तृराष्ट्रनृपादिषु ॥१५०॥

Those who have failed to observe the code of conduct, proved to have brought blemish to the teacher and the *Śāstra*, etc., have not maintained continuity in the celebration of regular incidental and festive occasions, have promoted in a subtle way some or the other criminal act inadvertently or willingly, it is for their redemption that the purificatory rite be performed in relationship to Śiva. The time of its performance starts with the beginning of the month of *Śrāvaṇa* ending with the bright fortnight of *Kārtika* on any auspicious day avoiding the inauspicious and the dark fortnight as that may be ominous for the performer, the nation and the king, etc. (148-150)

पाट्टसूत्रं तु कौशेयं कार्पासं क्षौममेव च ।
चातुराश्रमिकाणां तु सुभ्रुवा कर्तितोक्षितम् ॥१५१॥

The purificatory thread may be made of either of the fibre of *paṭṭa*, silk, cotton or *kṣauma* as per the status of people belonging to the four stages of life woven by elegant ladies. (151)

त्रिधा तु त्रिगुणीकृत्य मानसंख्यां तु कारयेत् ।
अष्टोत्तरं तन्तुशतं तदर्धं वा तदर्धकम् ॥१५२॥

Its strands should be three triplicated. In all the total number of strands may be one hundred and eight or half of it or even half the latter. (152)

ह्रासस्तु पूर्वसंख्याया दशभिर्दशभिः क्रमात् ।
नवभिः पञ्चभिः सप्तविंशत्या वा शिवादितः ॥१५३॥

Another alternative number of the strands may be reached at via reduction of tens, nines, fives or even twenty-seven from the total number one hundred and eight. (153)

यादृशस्तन्तुविन्यासो ग्रन्थीन्कुर्यात्तु तावतः ।

चतुः समविलिप्तांस्तानथवा कुङ्कुमेन तु ।।१५४।।

Knots should be put on it in keeping with the number of strands involved in its making. It should be dyed equally in four colours or uniformly in saffron. (154)

व्यक्ते जानुतटान्तं स्याल्लिङ्गे पीठावसानकम् ।
अर्चासु शोभनं मूर्ध्नि त्रितत्त्वपरिकल्पनात् ।।१५५।।

In case of the emblem of Śiva being manifest, the thread needs to be as long as the distance from the neck to the knees and in case of it being unmanifest, the thread needs to be of the length of the back. Due to involvement of all the three fundamental principles of the Reality in it (*Śiva*, *Śakti* and *nara*), it needs to be placed at the top. (155)

द्वादशग्रन्थिशक्तीनां ब्रह्मवक्त्रार्चिषामपि ।
विद्यापीठे चले लिङ्गे स्थण्डिले च गुरोर्गणे ।।१५६।।
घण्टायां स्त्रु क्स्त्रु वे शिष्यलिङ्गिषु द्वारतोरणे।
स्वदेहे वह्निपीठे च यथाशोभं तदिष्यते ।।१५७।।
प्रासादे यागगेहे च कारयेन्नवरङ्गिकम् ।
विद्यापीठे तु खशराः प्रतिमालिङ्गपीठगम् ।।१५८।।
वसुवेदं च घण्टायां शराक्ष्यष्टादश स्त्रुवे
वेदाक्षि स्त्रुचि षट्त्रिंशत् प्रासादे मण्डपे रविः ।।१५९।।
रसेन्दु स्नानगेहेऽब्धिनेत्रे ध्यानगृहे गुरौ ।
सप्त साधकगाः पञ्च पुत्रके सप्त सामये ।।१६०।।
चत्वारोऽथान्यशास्त्रस्थे शिष्ये पञ्चकमुच्यते ।
लिङ्गिनां केवलो ग्रन्थिस्तोरणे दश कल्पयेत् ।।१६१।।
द्वारेष्वष्टौ ग्रन्थयः स्युः कृत्वेत्थं तु पवित्रकम् ।

The purifier should be placed on behalf of the twelve knots in the body (particularly on two each one of the six *cakras* of the *suṣumnā*), on the rays of the five faces of Śiva, on the seat of learning, on the mobile emblem, on the ground of worship, on behalf of the teachers, on the bell, on the ladle, on the emblem of disciples, on the door, on one's own body, on the sacrificial pit as per one's

sense of beauty. On the seat of learning, it needs to contain fifty knots while that placed on the figure and the emblem it should contain forty-eight knots. That which is placed on the bell needs to contain twenty-five knots. That placed on the ladle should contain eighteen knots while that placed on the spoon should have twenty-four knots. That which is placed inside the house should contain thirty-six knots, that placed in the hall should contain twelve knots, six knots in the bathroom, twenty-four knotted in the teacher's meditation room, seven-knotted in the room of the aspirant, five-knotted in the room of the disciple of the category of son, seven-knotted in the room of the teachers of other disciplines, five-knotted on the seat of the disciple, one-knotted in the room of the emblem bearing disciple and ten-knotted at the door. There should be eight-knotted purifier placed on other doors. (156-162a)

पूजयित्वा मन्त्रजालं तत्स्थत्वात्मस्थते ततः ॥१६२॥
पवित्रकाणां संपाद्य कुर्यात्संपातसंस्क्रियाम् ।
ततः संवत्सरं ध्यायेद्भैरवं छिद्रसाक्षिणम् ॥१६३॥

Having worshipped the net of *mantras* via placement of the purifiers, the disciple needs to suppose the placement of himself therein as the representative of the Force. This is to be followed by disposal of the remaining articles known as *sampāta saṁskriyā* and meditation on Bhairava as the witness of flaws, whatever happening to have been committed inadvertently. (162b-163)

दत्त्वा पूर्णाहुतिं देवि प्रणमेन्मन्त्रभैरवम् ।
ओं समस्तक्रियादोषपूरणेश व्रतं प्रति ॥१६४॥
यत्किंचिदकृतं दुष्टं कृतं वा मातृनन्दन ।
तत्सर्वं मम देवेश त्वत्प्रसादात्प्रणश्यतु ॥१६५॥
सर्वथा रश्मिचक्रेश नमस्तुभ्यं प्रसीद मे ।
अनेन दद्याद्देवाय निमन्त्रणपवित्रकम् ॥१६६॥

Having offered the final oblation, O Lady, the disciple should bow his head to Bhairava praying as follows: "Om, whatever flaws might have occurred in the observation of the ceremonials, O Lord, you need to correct it yourself and whatever might have left unaccomplished that, too, you need to understand as completed, by your grace. O Lord of the *cakras* kindly be merciful on me." With

this prayer, the disciple needs to offer the purificatory thread to Him as a token of invitation. (164-166)

योगिनीक्षेत्रमातृणां बलिं दद्यात्ततो गुरुः।
पञ्चगव्यं चरुं दन्तकाष्ठं शिष्यैः समन्ततः ।।१६७।।
आचार्य निद्रां कुर्वीत प्रातरुत्थाय चाह्निकम् ।
ततो विधिं पूजयित्वा पवित्राणि समाहरेत् ।।१६८।।
दन्तकाष्ठं मृच्च धात्री समृद्धात्री सहाम्बुना।
चतुः समं च तैः सार्धं भस्म पञ्चसु योजयेत् ।।१६९।।

The teacher needs to give offerings to *yoginis* and Mothers of the area. Arrangements should also be made for five purifying materials, cooked rice and the dental stick before going to sleep. The teacher should sleep in the middle of the disciples. Rising early in the morning, he should perform his daily ceremonials including worship, etc. and make use of the purifying materials including the dental stick, clay, paste of *āmalaka*, *dhātrī* and water all four mixed together in equal quantity besides ash. (167-169)

प्राग्दक्षपश्चिमोर्ध्वस्थ वामवक्त्रेषु वै क्रमात् ।
पञ्चैतानि पवित्राणि स्थापयेच्चेशगोचरे ।।१७०।।

All these five purifying materials should be placed in the north-east meant for the north, east, south, west and upward directions. (170)

कुशेध्म पञ्चगव्यं च शर्वाग्रे विनियोजयेत् ।
वामामृतादिसंयुक्तं नैवेद्यं त्रिविधं ततः ।।१७१।।
दद्यादसृक् तथा मद्यं पानानि विविधानि च ।
ततो होमो महाक्ष्माजमांसैस्तिलयुतैरथो ।।१७२।।

Kuśa, fuel, five products of cow (*pañcagavya*), along with five materials sacred to the system and three kinds of offerings should be offered to Śiva. These three kinds of materials include blood, wine, different kinds of drinks. These materials should be offered to the Goddess mixing them up with the meat of *mahākṣama* and *tila*. (171-172)

तुलैर्घृतयुतैर्यद्वा तण्डुलैरथ धान्यकैः ।
शर्कराखण्डसंयुक्तपञ्चामृतपरिप्लुतैः ॥१७३॥
मूलं सहस्रं साष्टोक्तं त्रिशक्तौ ब्रह्मवक्त्रकम् ।
अर्चिषां तु शतं साष्टं ततः पूर्णाहुतिं क्षिपेत् ॥१७४॥

Alternatively, *tila*, purified butter, rice, some other cereals known as *dhānya* and pieces of sugar sprinkled with *pañcāmṛta* may be used as the stuff of offering. The final offering should be made with the pronouncement of the root *mantra* one thousand one hundred and eight times in the name of three Forces, five faces of Śiva and one hundred and eight for the sake of the rays of Consciousness emitted by the faces. (173-174)

ततोऽञ्जलौ पवित्रं तु गृहीत्वा प्रपठेदिदम् ।
अकामादथवा कामाद्यन्मया न कृतं विभो ॥१७५॥
तदच्छिद्रं ममास्त्वीश पवित्रेण तवाज्ञया ।
मूलमन्त्रः पूरयेति क्रियानियममित्यथ ॥१७६॥

Taking the purifier in the palms of both the hands folded together, the disciple needs to repeat the prayer to the Lord as follows: "O Lord, willingly or unwillingly, I might have committed certain faults, which, pray, may be set right through this article of purification by your permission." The basic operative word of prayer in this *mantra* is *pūraya*, fulfil. (175-176)

वौषडन्तं पवित्रं च दद्याद्बिन्द्वसानकम् ।
नादान्तं समनान्तं चाप्युन्मनान्तं क्रमात्त्रयम् ॥१७७॥
एवं चतुष्टयं दद्यादनुलोमेन भौतिकः ।
नैष्ठिकस्तु विलोमेन पवित्रकचतुष्टयम् ॥१७८॥

Ending the pronouncement of the *mantra* with word *vauṣat* the purfier needs to be handed over by going back to the root of sound and eventually to the root of operation of mind and even beyond one after the other in the same order ending up with access to the last point of articulation and ideation. The aspirant of enjoyment should drop the purifier favourably while that of liberation unfavourably to the inclination of the hair of his body. The number of purifiers required for this rite is four. (177-178)

यत्किञ्चिद्विविधं वस्त्रच्छत्राङ्करणादिकम् ।
तन्निवेद्यं दीपमाला: सुवर्णतिलभाजनम् ।।१७९।।
वस्त्रयुग्मयुतं सर्वसम्पूरणनिमित्ततः ।
भोजनीयाः पूजनीयाः शिवभक्तास्तु शक्तितः ।।१८०।।

Clothes, umbrella, ornaments, gold, utensils filled with *tila*, etc. whatever be meant for distribution should be given to the people at this stage followed by celebration of the occasion by illumination of lamps. A pair of clothes to each one of the devotees of Śiva in keeping with one's capacity should be given to them followed by feasting and homage. (179-180)

चतुस्त्रिद्व्येकमासादिदिनैकान्तं महोत्सवम् ।
कुर्यात्ततो न व्रजेयुरन्यस्थानं कदाचन ।।१८१।।

This festive occasion should be celebrated for four, three, two or one month or even for the same number of days, without leaving the place of celebration in the middle. (181)

ततस्तु दैशिकः पूज्यो गामस्मै क्षीरिणीं नवाम् ।
दद्यात्सुवर्णरत्नादिरूप्यवस्त्रविभूषिताम् ।।१८२।।

Then the teacher needs to be honoured by the gift of a young milching cow decorated with gold, silver and clothes. (182)

वदेद्गुरुश्च संपूर्णो विधिस्तव भवत्विति ।
वक्तव्यं देवदेवस्य पुनरागमनाय च ।।१८३।।

The teacher should bless the disciple on the completion of the entire process of initiation and pray to the Lord to come again on invitation. (183)

ततो विसर्जनं कार्यं गुप्तमाभरणादिकम् ।
नैवेद्यं गुरुरादाय यागार्थे तन्नियोजयेत् ।।१८४।।

Thus comes the time of dispersal. Whatever sacrificial gift openly or secretly the teacher might have got in the whole process is expected to invest it in the performance of sacrifices.(184)

चतुर्णामपि सामान्यं पवित्रकमिति स्मृतम् ।
नास्माद्व्रतं परं किञ्चित् का वास्य स्तुतिरुच्यते ॥१८५॥
शेषं त्वगाधे वार्योघे क्षिपेन्न स्थापयेत्स्थिरम् ।

This act of the teacher is said to be purificatory of all his acts put in the process of initiation. Appreciation of this act of selflessness on his part is beyond words. Whatever gifts might have been left with him, he needs to drop them in some deep reservoir of water leaving nothing with him. (185-186a)

अथ नैमित्तिकविधिर्यः पुरासूत्रितो मया ॥१८६॥
स भण्यते तत्र कार्या देवस्यार्चा विशेषतः ।
चक्रयागश्च कर्तव्यः पूर्वोक्तविधिना बुधैः ॥१८७॥
तत्र यद्यन्निजाभीष्टभोगमोक्षोपकारकम् ।
पारम्पर्येण साक्षाद्वा भवेच्चिदचिदात्मकम् ॥१८८॥
तत्पूज्यं तदुपायाश्च पूज्यास्तन्मयताप्तये ।
तदुपायोऽपि संपूज्यो मूर्तिकालक्रियादिकः ॥१८९॥

Now I am proposing to talk about the mode of performance of incidental rite which was referred to earlier and is inclusive of the worship of the Lord particularly as related to the sacrifice concerned with the *cakras*. As per one's objective being either enjoyment or liberation indirectly or directly, it needs to be concerned with consciousness and the inconscient both as also whatever else needs to be worshipped in that regard and the means required for the worship for the sake of gaining oneness through that worship as also the mode of worshipping the means of it such as the emblem, the time and the acts, etc. involved in it. (186b-189)

उपेयसूतिसामर्थ्यमुपायत्वं तदर्चनात् ।
तद्रूपतन्मयीभावादुपेयं शीघ्रमाप्नुयात् ॥१९०॥

(As regards the relevance of worshipping the means to the end) it lies in the potentiality of the means to evolve out of itself the end by virtue of which getting oneness with that means the aspirant may evolve the end within no time from within himself. (190)

यथा यथा च नैकट्यमुपायेषु तथा तथा ।
अवश्यंभावि कार्यत्वं विशेषाच्चार्चनादिके ॥१९१॥

As the aspirant draws closer and closer to the means, higher and higher becomes the possibility of realising his end particularly in regard to worship, etc. (191)

ज्ञानस्य कस्यचित्प्राप्तिर्भोगमोक्षोपकारिणः ।
यदा तन्मुख्यमेवोक्तं नैमित्तिकदिनं बुधैः ॥१९२॥
तदुपायः शास्त्रमत्र वक्ताप्यौपयिको गुरुः ।
तद्विद्योऽपि गुरुभ्राता संवादाज्ज्ञानदायकः ॥१९३॥

That day itself happens to have become an incidental object of worship in view of the wise on which the aspirant of enjoyment or liberation whichever comes to get an intimation of the sort of knowledge by pursuing whose line of action he can realise that end. By virtue of serving as the bearer of that knowledge, the *Śāstra* concerned becomes the object of worship, its exponent becomes the teacher of the source, its knower as the brother of the teacher on account of having participated in conversation with him on it. (192-193)

गुरोः पत्नी तथा भ्राता पुत्र इत्यादिको गणः ।
न योनिसंबन्धवशाद्विद्यासंबन्धजस्तु सः ॥१९४॥

The wife of the teacher, his brother, all of them and such other ones become worshipable for him not on account of their blood relationship with the teacher but on account of having the possibility of sharing in the knowledge with the teacher. (194)

वीर्यारुणपरीणामदेहाहन्ताप्रतिष्ठिताः ।
देहोपकारसन्ताना ज्ञातेये परिनिष्ठिताः ॥१९५॥

As regards the blood relationship it is based on the formation of the body as a mixture of the semen of the father and the *raja* or *aruṇa* from the side of the mother. The other relationship is formed on account of nourishing the body thus formed. (195)

तथाच स्मृतिशास्त्रेषु सन्ततेर्दायहारिता ।
युक्तैव तावान्स ह्युक्तो भेदाद्दूरान्तिकत्वतः ॥१९६॥
ये तु त्यक्तशरीरास्था बोधाहम्भावभागिनः ।
बोधोपकारसन्तानद्वयात्ते बन्धुताजुषः ॥१९७॥

These two kinds of relationships are taken into account in the *Smṛti* on the problem of descendance favouring whichsoever is relatively closer as the inheritor. Different from it is the case of those who have risen above the sense of the bodily relationship and take joy in the relationship of wisdom and knowledge and recognise the same as the basis of relationship. (196-197)

तत्रेत्थं प्राग्यदा पश्येच्छक्त्युन्मीलितदृक्क्रियः ।
देहस्तावदयं पूर्वपूर्वोपादाननिर्मितः ॥१९८॥
आत्मा विकररहितः शाश्वतत्वादहेतुकः ।
स्वातन्त्र्यात् पुनरात्मीयादयं छन्न इव स्थितः॥१९९॥
पुनश्च प्रकटीभूय भैरवीभावभाजनम् ।
तत्रास्य प्रकटीभावे भुक्तिमुक्त्यात्मके भृशम् ॥२००॥
य उपायः समुचितो ज्ञानसन्तान एष सः ।

However, if someone were able to see beyond this physical fact by virtue of descent of grace of the Lord on him how this body is formed (as a result of mixture of so and so hormones and is destined to be reduced to ashes) while the Ātman as eternally enduring and absolutely autonomous in its decision to have kept itself concealed in it without any ulterior motive except for lying await for emerging out and attaining oneness with Bhairava, be it via the course of enjoyment or liberation, the proper means to attaining to this objective for him would certainly be cognisance of the tradition of wisdom and knowledge. (198-201a)

क्रमस्फुटीभवत्तादृक्सदृशज्ञानधारया ॥२०१॥
गलद्विजातीयतया प्राप्यं शीघ्रं हि लभ्यते ।
एवं चानादिसंसारोचितविज्ञानसन्ततेः ॥२०२॥
ध्वंसे लोकोत्तरं ज्ञानं सन्तानान्तरतां श्रयेत् ।

Getting manifested in him such a stream of knowledge and wisdom gradually this category of aspirant becomes rid of extraneous stuff from within him and attains his objective soon. Thus, by virtue of having stopped the flow of the stream of awareness coming down from untold ages fascinating people in interests worldly, the aspirant needs to take recourse to the stream of heritage of knowledge and wisdom transcending mundane interests. (201b-203a)

असंसारोचितोदारतथाविज्ञानसन्ततेः ॥२०३॥
कारणं मुख्यमाद्यं तद्गुरुविज्ञानमात्मगम् ।

Knowledge and wisdom imparted by the teacher form the same stream of consciousness which having been made to flow within the aspirant draws all his attention to itself over and above everything worldly. (203b-204a)

अत्यन्तं स्वविशेषाणां तत्रार्पणवशात् स्फुटम् ॥२०४॥
उपादानं हि तद्युक्तं देहभेदे हि सत्यपि।
देहसन्ततिगौ भेदाभेदौ विज्ञानसन्ततेः ॥२०५॥
न तथात्वाय योगीच्छाविष्टशावशरीरवत् ।

Obviously, on account of having surrendered one's specialities to that stream for ever, there may be the possibility of receiving the same through the other body assumed after demise of the present one. Continuity of attributes like difference and non-difference is relevant only on the level of the body and not in regard to Consciousness, as is elucidated by the case of the yogin's entry into the body of the disciple operating in its own way. (204b-206a)

योगिनः परदेहादिजीवत्तापादने निजम् ॥२०६॥
देहमत्यजतो नानाज्ञानोपादानता न किम् ।
तेन विज्ञानसन्तानप्राधान्याद्यौनसन्ततेः ॥२०७॥

Is it not that while occupying the bodies of others without leaving their own, the yogins make use of bodily and mental faculties of their disciples in their own way elucidating how the body of Consciousness is more important than the physical one? (206b-207)

अन्योन्यं गुरुसन्तानो यः शिवज्ञाननिष्ठितः।
इत्थं स्थिते त्रयं मुख्यं कारणं सहकारि च ॥ २०८॥
एककारणकार्यं च वस्त्वित्येष गुरोर्गणः ।

Thus, three factors are involved in the maintenance of the continuity of generation. These are the father, the mother and the knowledge, particularly the ultimate source of knowledge in the form of Śiva. Since the disciple and the teacher become one by virtue of both of them sharing in the same stream of consciousness (as Śiva in its purest form), the continuity of generation in its real form exists basically in the transmission of the same cognitive content between them as the cause and the effect. (208-209a)

गुरुः कारणमत्रोक्तं तत्पत्नी सहकारिणी ॥२०९॥
यतो निःशक्तिकस्यास्य न यागेऽधिकृतिर्भवेत् ।

The teacher serves as the main cause in this causal chain whereas his wife as subsidiary to him as by virtue of serving as the source of his power he cannot perform the sacrifice without her. (209b-210a)

अन्तः स्थोदारसंवित्तिशक्तेर्बाह्यां विनापि ताम् ॥२१०॥
सामर्थ्यं योगिनो यद्वद्विनापि सहकारिणम् ।
एकजन्या भ्रातरः स्युस्तत्सदृग्यस्तु कोऽपि सः ॥२११॥
पुनः परम्परायोगाद्गुरुवर्गोऽपि भण्यते ।
मुख्य एष तु सन्तानः मान्यश्च सर्वदाः ॥२१२॥

On account of the potentiality lying within, with all its inclination, to sprout fully even in the absence of any external cause, as it happens in the case of yogins transmitting their force of consciousness to their disciple without any medium whatsoever, there is the possibility of the disciples, brothers on account of their common root with the teacher who may happen to help as the carrier of the wisdom to him in the capacity of the teacher. By virtue of keeping the tradition alive via themselves they may again serve as teachers in their turn. This is the main feature of inheritance of the teacher ever respectable and honourable. (210b-212)

गुर्वादीनां च सम्भूतौ दीक्षायां प्रायणेऽपि च ।
यदहस्तद्धि विज्ञानोपायदेहादिकारणम् ।।२१३।।

Since the day of birth of the teacher and the day of his initiation as also those of the disciple himself come to serve as the medium of carrying forward the stream of Consciousness, they, too, are to be celebrated. (213)

एवं स्वजन्मदिवसो विज्ञानोपाय उच्यते ।
तादृग्भोगापवर्गादिहेतोर्देहस्य कारणम् ।।२१४।।

This is why the disciple's own birthday happens to serve as a via media of the knowledge by virtue of forming the basis of the body as a means to attainment of both enjoyment and liberation. (214)

दीक्षादिकश्च संस्कारः स्वात्मनो यत्र चाह्नि तत् ।
भवेज्जमदिनं मुख्यं ज्ञानसन्तानजन्मतः ।।२१५।।

The place and day of initiation, etc. of one's own by virtue of which he happened to become one with Śiva, are thus worthy of celebration in the chain of continuity of the tradition. (215)

स्वकं मृतिदिनं यत्तु तदन्येषां भविष्यति ।
नैमित्तिकं मृतो यस्माच्छिवाभिन्नस्तदा भवेत् ।।२१६।।

It is in conformity with this tradition that one's own day of demise would become the day of celebration for others as it was on that day that he became one with Śiva. (216)

तत्र प्रसङ्गान्मरणस्वरूपं ब्रूमहे स्फुटम् ।
व्यापकोऽपि शिवः स्वेच्छाक्लृप्तसङ्कोचमुद्रणात् ।।२१७।।
विचित्रफलकर्मौघवशात्तत्तच्छरीरभाक् ।
शरीरभाक्त्वं चैतावद्यत्तद्गर्भस्थदेहगः।।२१८।।
संवित्तेः शून्यरूढायाः प्रथमः प्राणनोदयः।

Incidentally, we would like to talk about the nature of death itself. In spite of being all-pervading, Śiva assumes various forms of body on account of His will to contract Himself in keeping with the total result of His actions of various kinds. His embodiment continues so long as he remains in the womb bereft of awareness beginning from the moment of breathing. (217-219a)

गर्भस्थदेहनिर्माणे तस्यैवेश्वरता पुनः ।।२१९।।
असङ्कोचस्य तन्वादिकर्ता तेनेश उच्यते ।

His Lordship continues to rule the roost again in His expanded capacity in the state of lying in the womb and undergoing the process of formation of the body. This is why He is known as *Īśa*, the Lord. (219b-220a)

स वाय्वात्मा दृढे तस्मिन्देहयन्त्रे चिदात्मना ।।२२०।।
प्रेर्यमाणो विचरति भस्त्रायन्त्रगवायुवत्
अतः प्रागगाढसंसुप्तोत्थितवत्स प्रबुद्ध्यते ।।२२१।।

While lying tightly bound inside the frame of the body, being stimulated by His Self as consciousness he remains active like the air inside the blacksmith's bellows. This is why, having come out of the womb, he gets up like one getting awakened from deep slumber. (220b-221)

क्रमाद्देहेनं साकं च प्राणना स्याद्बलीयसी ।
तत्रापि कर्मनियतिबलात्सा प्राणनाक्षताम् ।।२२२।।
गृह्णाति शून्यसुषिरसंवित्स्पर्शाधिकत्वतः।
एवं क्रमेण संपुष्टदेहप्राणबलो भृशम् ।।२२३।।
भोगान्कर्मकृतान्भुङ्क्ते योन्ययोनिजदेहगः ।
उक्तं च गह्वराभिख्ये शास्त्रे शीतांशुमौलिना ।।२२४।।
यथा गृहं विनिष्पाद्य गृही समधितिष्ठति।
तथा देही तनुं कृत्वा क्रियादिगुणवर्जितः ।।२२५।।
किञ्चित्स्फुरणमात्रः प्राग्निष्कलः सोऽपि शब्द्यते ।
स्फुटेन्द्रियादितत्त्वस्तु सकलात्मेति भण्यते ।।२२६।।
इत्यादि श्रीगह्वरोक्तं तत एव पठेद्बहु ।

Gradually along with the body, the process of breathing gains in strength and there, too, on account of the force of impressions of past actions and destiny his breathing becomes enduring going inside and coming outside through the void of the nose owing to its contact with consciousness. In this way gradually his body and breathing go on gaining sufficient strength by virtue of which he continues to suffer and enjoy the results of actions of his past lives done via different bodies born of wombs or otherwise. This has been stated by Śiva Himself in the *Śāstra* known as *Gahvara*. As having completed the building of his house, the builder dwells therein even so the Ātman, though shorn of all attributes including action, having formed the body (dwells therein). Though shorn of all differentiation previously he begins to express himself in explicit words having developed in him the organs concerned. All these things have been stated in the *Gahvara Śāstra* and therefore if anyone would like to know it in detail may read it therein. (222-227a)

क्षये तु कर्मणां तेषां देहयन्त्रेऽन्यथागते ॥२२७॥
प्राणयन्त्रं विघटते देहः स्यात्कुड्यवत्तुतः ।

On the exhaustion of the impressions of actions, the mechanism of the body becomes shattered, the system of breathing stops and the body turns into a demolished house. (227b-228a)

नाडीचक्रेषु सङ्कोचविकासौ विपरीततः ॥२२८॥
भङ्गः शोषः क्लिदिर्वातश्लेष्माग्न्यपचयोच्चयैः।
इत्येवमादि यात्किञ्चित् प्राक्संस्थानोपमर्दकम् ॥२२९।
देहयन्त्रे विघटनं तदेवोक्तं मनीषिभिः ।

There takes place a drastic change in the nervous system in the form of expansion wherever contracted and contraction wherever expanded, breakdown, drying up, getting wet, excess and scarcity in breathing, coughing, scarcity and excess of heat or fire in the body and thus total upsetting in the system of the functions. This has been characterised by physicians as collapse of the system of the body (or death). (228b-230a)

तस्मिन्विघटिते यन्त्रे सा संवित्प्राणनात्मताम् ॥२३०॥
गृह्णाति योनिजेऽन्यत्र वा देहे कर्मचित्रिते ।

स देहः प्रतिबुध्येत प्रसुप्तोत्थितवत्तदा ॥२३१॥
तस्यापि भोगतद्धानिमृतयः प्रागेव हि ।

On the collapse of the present bodily system, the consciousness associated with it until now assumes the form of the life-force in another body born of the womb or otherwise as per the peculiarity of its previous actions and the person concerned gets awakened again as one getting up from slumber followed by the state of enjoyment and suffering ending up in another death as happened earlier. (230b-332a)

विसृष्टिस्थितिसंहारा एते कर्मबलाद्यतः ॥२३२॥
अतो नियतिकालादिवैचित्र्यानुविधायिनः ।

Creation, maintenance and death all these events take place in keeping with the law of action and result. This is why they are made to follow the peculiarity of variations. (232b-233a)

अनुग्रहस्तु यः सोऽयं स्वस्वरूपे विकस्वरे ॥२३३॥
ज्ञप्त्यात्मेति कथं कर्मनियत्यादि प्रतीक्षते ।

It is the grace of the Supreme which becomes operative on the Self make it to fully bloom and realise its identity in the form of Śiva over and above the law of action and predetermination. (233b-234a)

कर्मकालनियत्यादि यतः सङ्कोचजीवितम् ॥२३४॥
सङ्कोचहानिरूपेऽस्मिन्कथं हेतुरनुग्रहे ।
अनुग्रहश्च क्रमिकस्तीव्रश्चेति विभिद्यते ॥२३५॥
प्राक् चैष विस्तरात्प्रोक्त इति किं पुनरुक्तिभिः।

The law of action, the control of time and determination (*niyati*, law of causation) are dependent on the contraction of the Self. As such, one cannot expect any grace from them. As regards grace, it may descend in two ways, gradually or all at once. Since these processes of its descent have already been elaborated on, there is no use of discussing it here again. (234b-236a)

तेन दीक्षाशिवज्ञानदग्धसङ्कोचबन्धनः ॥२३६॥
देहान्ते शिव एवेति नास्य देहान्तरस्थितिः।

In view of those details, as a result of initiation and attainment of one's real oneness with Śiva, when the limitations of contraction get burnt down, the aspirant following his demise becomes one with Śiva instead of having to go to any other body. (236b-237a)

येऽपि तत्त्वावतीर्णानां शंकराज्ञानुवर्तिनाम् ॥२३७॥
स्वयम्भूमुनिदेवर्षिमनुजादिभुवां गृहे।
मृतास्ते तत्पुरं प्राप्य पुरेशैर्दीक्षिताः क्रमात् ॥२३८॥
मर्त्येऽवतीर्य वा नो वा शिवं यान्त्यपुनर्भवाः।
तत्र स्वयम्भुवो द्वेधा केऽप्यनुग्रहतत्पराः ॥२३९॥
केऽपि स्वकृत्यायातांशस्थानमात्रोपसेविनः।
येऽनुग्रहार्थमाज्ञप्तास्तेषु यो म्रियते नरः ॥२४०॥
सोऽनुग्रहं स्फुटं याति विना मर्त्यावतारतः।
यस्तु स्वकार्यं कुर्वाणस्तत्स्थानं नांशतस्त्यजेत् ॥२४१॥
यथा गौरी तपस्यन्ती कश्मीरेषु गुहागता ।
तत्रैव वा यथा ध्यानोड्डारे नरहरिर्विभुः ॥२४२॥
वितस्तां नयतो दैत्यांस्त्रासयन्दृप्त उत्थितः ।
सालिग्रामे यथा विष्णुः शिवो वा स्वोपभोगिनः ॥२४३॥
तपस्यन्तौ वदर्यां च नरनारायणौ तथा ।
इत्येवमादयो देवाः स्वकृत्यांशस्थितास्तथा ॥२४४॥
आराधिताः स्वोचितं तच्छीघ्रं विदधते फलम्।
स्वकृत्यांशस्थितानां च धाम्नि येऽन्तं व्रजन्ति ते ॥२४५॥
तत्र भोगांस्तथा भुक्त्वा मर्त्येष्ववतरन्त्यपि।
मर्त्यावतीर्णास्ते तत्तदंशकास्तन्मयाः पुनः ॥२४६॥
तद्दीक्षाज्ञानचर्यादिक्रमाद्यान्ति शिवात्मताम् ।

स्थावराद्यास्तिर्यगन्ताः पशवोऽस्मिन्द्वये मृताः ।।२४७।।
स्वकर्मसंस्क्रियावेधात्तल्लोके चित्रताजुषः ।

Those such as *Svayambhu*, *Muni* and *Devarṣi,* having been born in the families of humans getting the privilege of initiation, descend down to the world of mortals or even without doing so reach the state of Śiva not to return at all, remain posted there in keeping with the quantum and quality of their actions, and having been permitted to shed their grace on their disciples as humans after their death or even without this exercise remain there itself. Such is the case of *Gaurī* (consort of Śiva) practising *tapas* in *Kaśmīra* inside a particular cave. So is also the case of Lord Narahari dwelling on the bank of Vitastā. So is also the case of Śiva and Viṣṇu meditating as Nara and Nārāyana remaining meditating in the Badarikāśrama as also of some other gods present there close to them in their partial forms, on being meditated on provide the meditator with results in the form of enjoyment the beneficiaries of which having been born as humans and after initiation, attainment of wisdom, and action as per the same, reach the state of Śiva. Even stagnant bodies, animals and birds may avail of this opportunity following their demise in keeping with the quantum and quality of their actions in all their peculiarities. (237b-248a)

पुंसां च पशुमात्राणां सालोक्यमविवेकतः ।।२४८।।
अविवेकस्तद्विशेषानुन्मेषान्मौढ्यतस्तथा ।
स्थावराद्यास्तथाभावमुत्तरोत्तरतां च वा ।।२४९।।
प्रपद्यन्ते न ते साक्षाद्द्रुतां तां क्रमात्पुनः ।
हंसकारण्डवाकीर्णे नानातरुकुलाकुले ।।२५०।।
इत्येतदागमेषूक्तं तत एव पुरे पुरे ।

Humans and animals also may reach the state kindred to them (gradually however) on account of pre-eminence of indiscrimination in them. While indiscrimination is obstruction in the path of the humans, inconscience is that in the way of the stagnant bodies. Stagnant bodies, etc. may attain that status gradually and not directly. This perspective of their elevation is implicit in traditional texts like *Sarvajñāna*, etc. where abodes of practitioners of *tapas* are described as densely strewn with birds like swans, *kāraṇḍavas* (Himalayan duck) and covered by trees and (creepers) from habitations to habitations. (248b-251a)

क्षेत्रमानं ब्रुवे श्रीमत्सर्वज्ञानादिषूदितम् ॥२५१॥
लिङ्गाद्धस्तशतं क्षेत्रमाचार्यस्थापिते सति ।
स्वयम्भूते सहस्रं तु तदर्धमृषियोजिते ॥२५२॥
तत्त्ववित्स्थापिते लिङ्गे स्वयम्भूसदृशं फलम् ।
अतत्त्वविद्यदाचार्यो लिङ्गं स्थापयते तदा ॥२५३॥
पुनर्विधिर्भवेद्दोषो ह्यन्यथोभयदूषकः।

As per the measurement of the area of establishment of the emblem as mentioned in the texts like *Sarvajñāna*, etc., I am mentioning the following data. If the emblem has been established by an Ācārya, the area around it needs to be maintained as sacred up to the width of fifty metre. If it be self-emerged, the area should be five hundred metre while it should be two hundred and fifty metre if it happens to have been established by some seer. The result of an emblem established by a knower of the Reality is the same as of one emerging by itself. If it becomes established by one who is ignorant of the Reality, the establishment would remain fraught with malice harmful to both the establisher and the owner of the ground as well as the emblem. (251b-254a)

अहमन्यः परात्मान्यः शिवोऽन्य इति चेन्मतिः ॥२५४॥
न मोचयेन्न मुक्तश्च सर्वमात्ममयं यतः ।
तस्मात्तत्त्वविदा यद्यत्स्थापितं लिङ्गमुत्तमम् ॥२५५॥
तदेवायतनत्वेन संश्रयेद्भुक्तिमुक्तये ।

I am different, the Supreme Being is different and Śiva also is different. If this be the notion of the establisher, through the establishment of such an emblem, he would neither redeem anybody nor would get redeemed himself as all is pervaded by one and same Self. Therefore, it is imperative for establishing any emblem that the establisher should be a knower of the Reality as such as that emblem alone would be the best and would be suitable for taking resort to for the sake of attaining the states of enjoyment as well as liberation. (254b-256a)

उक्तं श्रीरत्नमालायां ज्ञात्वा कालमुपस्थितम् ॥२५६॥
मोक्षार्थी न भयं गच्छेत्त्यजेद्देहमशङ्कितः ।

तीर्थायतनपुण्येषु कालं वा वञ्चयेत्प्रिये ।।२५७।।
अयोगिनामयं पन्था योगी योगेन वञ्चयेत् ।
वञ्चने त्वसमर्थः सन् क्षेत्रमायतनं व्रजेत् ।।२५८।।
तीर्थे समाश्रयात्तस्य वञ्चनं तु विजायते ।

It has been observed in the *Ratnamālā* that having understood the moment of death, the aspirant of liberation needs to move fearlessly to some sacred place deceiving the Time itself, O Dear! This is the way out recommended for those who are not accomplished yogins while the accomplished yogin is capable of deceiving it by means of his accomplishment in yoga itself. Being incapable of deceiving by himself, the aspirant needs to move to some sacred place by virtue of which he becomes sure to deceive it. (256b-259a)

अनेन च धराद्येषु तत्त्वेष्वभ्यासयोगतः ।।२५९।।
तावत्सिद्धिजुषोऽप्युक्ता मुक्त्यै क्षेत्रोपयोगिता ।
सम्यग्ज्ञानिनि वृत्तान्तः पुरस्तात्तूपदेक्ष्यते ।।२६०।।

It is obvious from this statement that those who have got themselves established in essences like the earth, etc. by means of their yogic practice, they are sure to have attained their worthiness for liberation in relationship to the significance of the place of leaving the body. As regards the case of the knowers of the Reality, that would be discussed in the sequel. (259b-260)

पशूनामेष वृत्तान्तो ये तु तत्तत्त्वदीक्षिताः ।
ते तदीशसमीपत्वं यान्ति स्वौचित्ययोगतः ।।२६१।।
योग्यतावशसंजाता यस्य यत्रैव वासना ।
स तत्रैव नियोक्तव्यः पुरेशाच्चोर्ध्वशुद्धिभाक् ।।२६२।।
इति श्रीपूर्वकथितं श्रीमत्स्वायम्भुवेऽपिच ।
यो यत्राभिलषेद्भोगान्स तत्रैव नियोजितः ।।२६३।।
सिद्धिभाङ्मन्त्रसामर्थ्यादित्याद्यन्यत्र वर्णितम् ।
ये तु तत्तत्त्वविज्ञानमन्त्रचर्यादिवर्तिनः ।।२६४।।

So far has been recounted the destiny of those who are animal-like. Those who

are knowers of the Reality on the other hand, by virtue of having got initiated into it, reach the proximity of their Lord as per their worth for the state of being concerned. Wheresoever anyone may have his inclination settled in him, needs to be engaged in the same for his purification so that he may rise beyond the Lordship of the state of being concerned. It has already been stated in the *Svāyambhu Śāstra* also that wheresoever anyone may be aspiring to reach, he needs to be associated with the path leading to the same destination. Elsewhere also it is mentioned that by virtue of deserving to reach the same destination he is facilitated to reach the same by the force of the *mantra* concerned also. Those who are knowers of the Reality besides being enriched with the science and practice of *mantra* as also its application in life, etc., they, after their death, having become associated with the Rudra concerned reach the same end. (261-264)

मृतास्ते तत्र तद्रुद्रसयुक्त्वं यान्ति कोविदाः।
तेषां सयुक्त्वं यातानामपि संस्कारतो निजात् ॥२६५॥
तथा तथा विचित्रः स्यादवतारस्तदंशतः ।
सिद्धान्तादौ पुराणेषु तथाच श्रूयते बहु ॥२६६॥
तुल्ये रुद्रावतारत्वे चित्रत्वं कर्मभोगयोः।
अनेकशक्तिखचितं यतो भावस्य यद्वपुः ॥२६७॥
शक्तिभ्योऽर्थान्तरं नैष तत्समूहादृते भवेत् ।
तेन शक्तिसमूहाख्यात् तस्माद्रुद्राद्यदंशतः ॥२६८॥
कृत्यं तदुचितं सिद्ध्येत सोंऽशोऽवतरति स्फुटम् ।

Their unification with that state of being of the Rudra concerned is facilitated by the impressions of their respective actions as a result of which they get incarnated partly in their respective states of being. In *Tantras* like *Siddhānta* as also in *Purāṇas* and the folklore it is often found how Rudras enjoy different states of being on account of their different kinds of performances in spite of lying in one and the same state of Rudra. Irrespective of the state of being, the body existing there on account of being equipped with the features characteristic to its nativity is sure to be adduced with the same kind of forces. It cannot afford to survive there entirely apart from the corresponding features of the locus. On account of the state of Rudra being formed of the congregation of those very features, his accomplishments are also sure to have correspondence with

those features. This is the obvious logic behind his stay there as a part of Rudra concerned. (265-269a)

ये चाधरप्राप्तदीक्षास्तदास्थानुज्झिताः परे ।।२६९।।
तत्त्वे मृताः काष्ठवत्तेऽधरेऽप्युत्कर्षभागिनः ।
ये तूज्झिततदुत्कर्षास्ते तदुत्तरभागिनः ।।२७०।।
येऽप्यूर्ध्वतत्त्वदीक्षास्ते विना तावद्विवेकतः ।
प्राप्ताधरान्ता अपि तद्दीक्षाफलसुभागिनः ।।२७१।।
अत्यक्तास्था हि ते तत्र दीक्षायामपि शास्त्रितात् ।
विना विवेकादास्थां ते श्रिता लोकप्रसिद्धितः ।।२७२।।

Those who have been initiated to reach any lower state of being but happen to die in the range of any higher state of being in spite of continuing to cherish aspiration for their earlier one, they are destined to remain on the lower ladder of being itself, however, with the prospect of rising higher to it also. Those, on the other hand, who have been initiated for going to the higher ladder of the state of being are sure to reach the end of the lower state and enjoy the amenities of the higher. If they continue to cherish their faith in their initiation which was administered as per the rule of the *Śāstra* and yet lack in the understanding of the logic behind it under the effect of the popular belief, they have to remain in the same state of being. (269b-272)

पशुमात्रस्य सालोक्यं सामीप्यं दीक्षितस्य तु ।
तत्परस्य तु सायुज्यमित्युक्तं परमेशिना ।।२७३।।

Lord Śiva has observed that those who lie on the ladder of the animality, continue to remain on the same ladder, those who get the privilege of initiation before their demise, they draw close to the Divine while those who develop aspiration for Him have the prospective of becoming one with Him. (273)

यस्तूर्ध्वशास्त्रगस्तत्र त्यक्तास्थः संशयेन सः।
व्रजन्नायतनं नैव फलं किञ्चित्समश्नुते ।।२७४।।

He, on the other hand, does not get anything who even having gone through the elevating *Śāstras* has no faith in them due to being doubtful about their teachings and moves around in holy places. (274)

उक्तं तद्विषयं चैतद्देवदेवेन यद्वृथा ।
दीक्षा ज्ञानं तथा तीर्थं तस्येत्यादि सविस्तरम् ॥२७५॥

Lord Śiva has stated that initiation, knowledge, visit to sacred places are futile for him who lacks in faith in their results. (275)

यस्तु तावदयोग्योऽपि तथास्ते स शिवालये ।
पश्चादास्थानिबन्धेन तावदेव फलं भजेत् ॥२७६॥

Contrary to it he who has faith in them, in spite of lacking in understanding about them, dwells in the abode of Śiva and develops faith in Him, has the prospect of reaping the fruits in keeping with the extent of his devotion. (276)

नदीनगह्रदप्रायं यच्च पुण्यं न तन्मृतौ ।
उत्कृष्टं तन्मृतानां स्वर्गभोगोपभोगिता ॥२७७॥
ये पुनः प्राप्तविज्ञानविवेका मरणान्तिके ।
अधरायतनेष्वास्थां श्रितास्तेऽत्र तिरोहिताः ॥२७८॥

Sanctity acquired through death at the bank of rivers, peaks of mountains, close to reservoir of water, etc. does not do anything in getting any higher state of being except for attaining the state of heavenly enjoyment. (278)

तज्ज्ञानदूषणोक्तं यत्तेषां स्यात्किल पातकम् ।
तत्तत्पुरेशदीक्षादिक्रमान्नश्येदिति स्थितिः ॥२७९॥
दीक्षायतनविज्ञानदूषिणो ये तु चेतसा ।
आचरन्ति च तत्तेऽत्र सर्वे निरयगामिनः ॥२८०॥

Whatever sin they acquire through condemnation of that knowledge concerning the Lords of the states of being, the initiation for access to them is sure to be lost therein. Those who in their consciousness are used to condemn the science of initiation and track the same path of disdain practically in their lives, they are destined to go down to hell. (279-280)

ज्ञानायतनदीक्षादावास्थाबन्धपरिच्युतिः ।
व्यापारव्याहतैर्ज्ञेया तान्यपि द्विविधानि च ॥२८१॥

यानि जातुचिदप्येव स्वास्थ्ये नोदमिषन्पुनः
अस्वास्थ्ये धातुदोषोत्थान्येव तद्भोगमात्रकतम् ॥२८२॥

Failure to remain sustained in the state of knowledgeability and faith in the place of initiation, etc. is obvious from its denomination itself and it is of two kinds. The state in which the aspirant remains self-contained has not to fall back, while if not self-contained he would have to suffer from the fault of imbalance in the contents of his being and would have to undergo another cycle of enjoyment and suffering. (281-282)

धातुदोषाच्च संसारसंस्कारास्ते प्रबोधिताः ।
छिद्रगा अपि भूयिष्ठज्ञानदग्धा न रोहिणः ॥२८३॥
ये तु कैवल्यभागीयाः स्वास्थ्येऽनुन्मिषिताः सदा।
अस्वास्थ्ये चोन्मिषन्त्येते संस्काराः शक्तिपाततः ॥२८४॥

Due to imbalance in the contents of the being worldly impressions get awakened and in spite of tending to fault, remain stopped from sprouting having been burnt by the heat of adequate knowledge. The impressions making him tend to liberation, on the other hand, remaining folded in the state of self-contentment get awakened in the state of deviation from the state of self-contentment due to the effect of the descent of the Force. (283-284)

यतः सांसारिकाः पूर्वगाढाभ्यासोपसंस्कृताः।
इत्यूचे भुजगाधीशस्तच्छिद्रेष्विति सूत्रतः ॥२८५॥
ये तु कैवल्यभागीयाः प्रत्ययास्ते न जातुचित् ।
अभ्यस्ताः संसृतेर्भावात्तेनैते शक्तिपाततः ॥२८६॥

Since impressions of worldliness have the history of long chain of cognate impressions behind them, they tend to unfold themselves in the state of unawareness in that continuity; this has been stated by the Lord of Serpents. The impressions favourable to liberation, on the other hand, due to lack of any such chain of practice behind them in course of the process of becoming, they have no other way to account for their emergence except for the descent of the Force. (285-286)

व्यापारव्याहतैस्तेन धातुदोषप्रकोपितैः।
अप्राप्तनिश्चयामर्शैः सुप्तमत्तोपमानकैः ॥२८७॥
विपरीतैरपि ज्ञानदीक्षागुर्वादिदूषकैः।
तिरोभावो न विज्ञेयो हृदये रुढ्यभावतः ॥२८८॥

Incidental emergence of diversionary tendencies in knowledgeable ones also may be explicable in terms of their adverse actions, imbalance in the constituents of their personality, lack of steadiness in their contemplation in regard to liberation, lack of wakefulness as also due to the fault of their knowledge, initiation, the teacher, etc. besides the lack of the idea of oneness with Śiva not having got duly rooted in their hearts. (287-288)

अत एव प्रबुद्धोऽपि कर्मोत्थान्भोगरूपिणः ।
यमकिङ्करसर्पादिप्रत्ययान्देहगो भजेत् ॥२८९॥

This is why even an enlightened person is prone to suffer from the results of his actions like an embodied being suffering the pang of death from the bite of a serpent as the worker of Yama, the God of Death. (289)

नैतावता न मुक्तोऽसौ मृतिर्भोगो हि जन्मवत् ।
स्थितिवच्च ततो दुःखसुखाभ्यां मरणं द्विधा ॥२९०॥

This, however, does not negate the possibility of his getting liberated, for death in his case amounts to the state of enjoyment as equal to birth and sustenance and thus taking two forms, as one of suffering and the other that of enjoyment. (290)

अतो यथा प्रबुद्धस्य सुखदुःखविचित्रताः ।
स्थितौ न घ्नन्ति मुक्तत्वं मरणेऽपि तथैव ताः ॥२९१॥

Therefore, as variations of pleasure and pain do not affect the enlightened even so he does not get affected in his liberation be it availed of in the state of sustenance or death. (291)

ये पुनर्योगिनस्तेऽपि यस्मिंस्तत्त्वे सुभाविताः ।

चित्तं निवेशयन्त्येव तत्तत्त्वं यान्त्यशङ्किताः ॥२९२॥

As regards the yogins, they also get assimilated to the same essences which they would have practised to get one with without any doubt. (292)

श्रीस्वच्छन्दे ततः प्रोक्तं गन्धधारणया मृताः ।
इत्यादि मालिनीशास्त्रे धारणानां तथा फलम् ॥२९३॥

It has been observed in the *Svacchanda Tantra* as also in the *Mālinīvijayottara Tantra* that those who die having fixed their *dhāraṇā* on the essence of smell, their death amounts to such a kind of enjoyment as an easy and quick entrance into another body. (293)

एतेषां मरणाभिख्यो भोगो नास्ति तु ये तनुम् ।
धारणाभिस्त्यजन्त्याशु परदेहप्रवेशवत् ॥२९४॥
एतावान्मृतिभोगो हि मर्मच्छिन्मूढताक्षगा ।
ध्वान्ताबिलत्वं मनसि तच्चैतेषु न विद्यते ॥२९५॥

Those do not suffer from the pang of death who leave the body having sustained themselves in their contemplations. For them, death is like entering into another body. Their senses do not become paralysed in their respective functions and the mind does not have to feel as if it has to enter into the tunnel of darkness. (295)

तथाहि मानसं यत्नं तावत्समधितिष्ठति ।
अहंरूढ्या परे देहे यावत्स्याद्बुद्धिसंचरः ॥२९६॥
प्राणचक्रं तदायत्तमपि संचरते पथा।
तेनैवातः प्रबुद्ध्येत परदेहेऽक्षचक्रकम् ॥२९७॥

All mental efforts get transmitted to the other body till the intellect continues its operation there along with the sense of I-ness. So does the entire circle of life-forces and the group of senses. (296-297)

मक्षिका मक्षिकाराजं यथोत्थितमनूत्थिताः ।

स्थितं चानुविशन्त्येवं चित्तं सर्वाक्षवृत्तयः ॥२९८॥

As honey-bees get awakened following the awakening of their queen, follow her suit in their sitting; even so do the senses in relationship to the inner organ of consciousness (*citta*). (298)

अतोऽस्य परदेहादिसंचारे नास्ति मेलनम् ।
अक्षाणां मध्यगं सूक्ष्मं स्यादेतद्देहवत्पुनः ॥२९९॥

Therefore, while operating in the other body, the senses of the yogin have not to get dissolved in their respective essences. Their forces remain intact in the midst of the senses themselves in the subtle form. (299)

एवं परशरीरादिचारिणामिव योगिनाम् ।
तत्तत्तत्त्वशरीरान्तश्चारिणां नास्ति मूढता ॥३००॥

Thus, just as it happens in the case of yogins operating from within another body (while remaining associated with their own) so it happens in the case of knowers of the essences operating from another body without getting anyway rid of their knowledge. (300)

ते चापि द्विविधा ज्ञेया लौकिका दीक्षितास्तथा ।
पूर्वे शिवाः स्युः क्रमशः परे तद्भोगमात्रतः ॥३०१॥
दीक्षाप्यूर्ध्वाधरानेकभेदयोजनिकावशात्।
भिद्यमाना योगिनां स्याद्विचित्रफलदायिनी ॥३०२॥

Yogins are also of two kinds, popular and initiated. The former have the prospect of becoming one with Śiva (via meditation and *samādhi*) while the latter knowingly via enjoyment. As regards the initiated ones, their initiation is divided into the higher and the lower kinds as per the device of the factor of unification with Śiva used with different consequences. (301-302)

ये तु विज्ञानिनस्तेऽत्र द्वेधा कम्प्रेतरत्वतः ।
तत्र ये कम्प्रविज्ञानास्ते देहान्ते शिवाः स्फुटम् ॥३०३॥

As regards the destiny of the knowledgeable ones, they are of two kinds as per

their motivation by the kind of Force they are motivated by. If they know the secret of the Force, they become one with Śiva without any doubt following their demise. (303)

यतो विज्ञानमेतेषामुत्पन्नं नच सुस्फुटम् ।
विकल्पान्तरयोगेन नचाप्युन्मूलितात्मकम् ।।३०४।।

This is so because although the right knowledge has emerged within them yet not so clearly on account of the intermixture of options in their knowledge with ignorance which has not been rooted out completely. (304)

अतो देहे प्रमादोत्थो विकल्पो देहपाततः ।
नश्येदवश्यं तच्चापि बुध्यते ज्ञानमुत्तमम् ।।३०५।।

This is why it is only when the body as the cause of the deviation gets dropped that they become sure of awakening of the true knowledge from within them. (305)

संस्कारकल्पनातिष्ठदध्वस्तीकृतमन्तरा ।
प्राप्तपाकं संवरीतुरपाये भासते हि तत् ।।३०६।।

On elimination of the obstruction in the form of impressions of past actions and imaginations which until now had kept its illumination bedimmed, following their maturation, their consciousness gets illumined. (306)

ये तु स्वभ्यस्तविज्ञानमयाः शिवमयाः सदा ।
जीवन्मुक्ता हि ते नैषां मृतौ कापि विचारणा ।।३०७।।

The case of those, on the other hand, is different from who have practised prefectly the right knowledge in their lives and thus have become filled up with sense of their oneness with Śiva. They have automatically become liberated even while continuing to live. Therefore, they are not required to wait for their death for getting liberated. (307)

यथाहि जीवन्मुक्तानां स्थितौ नास्ति विचारणा।
सुखिदु:खिविमूढत्वे, मृतावपि तथा न सा ।।३०८।।

As is the case of liberation of those who have become liberated in life itself including interception of states of the experience of pleasure, pain and dormancy, even so is the case of really knowledgeable ones (in regard to their attaining the state of liberation). (308)

श्रीरत्नमालाशास्त्रे तदुवाच परमेश्वरः ।
स्वशास्त्रे चाप्यहीशानो विश्वाधारधुरन्धरः ॥३०९॥
रथ्यान्तरे मूत्रपुरीषमध्ये
चण्डालगेहे निरये श्मशाने ।
सचिन्तको वा गतचिन्तको वा
ज्ञानी विमोक्षं लभतेऽपि चान्ते ॥३१०॥

Lord Śiva has stated in the *Śāstra* known as *Ratnamālā* that the Lord of serpents as the bearer of the burden of the entire universe on his head has observed as follows in his text: "Be he made to live to in the middle of the path, in the midst of urine and excreta, in the house of a cleaner of the two objects of hatred, in the cremation ground and be he a thinker or not at all, he is sure to attain liberation only if he is knowledgeable." (309-310)

अपिचेति ध्वनिर्जीवन्मुक्ततामस्य भाषते ।
सचिन्ताचिन्तकत्वोक्तिरेतावत्संभवस्थितिम् ॥३११॥

The words *api ca* in the previous verse suggest to his state of liberation while the expression *sa cintako gatacintako vā* confirms the same state of him in any case howsoever self-contradictory. (311)

तीर्थे श्वपचगृहे वा नष्टस्मृतिरपि परित्यजेद्देहम्।
ज्ञानसमकालमुक्तः कैवल्यं याति हतशोकः ॥३१२॥

The expression *tīrtha śvapaca gṛhe vā naṣṭa-smṛtir api* is significatory of his attainment of liberation immediately without the experience of anguish on his part. (312)

अनन्तकारिका चैषा प्राहेदं बन्धकं किल।
सुकृतं दुष्कृतं चास्य शङ्क्यं तच्चास्य नो भवेत् ॥३१३॥

The text *Anantakārikā* also has observed that his actions cannot be suspected to prove binding for him whether they be noble or ignoble. (313)

अपिशब्दादलुप्तस्मृत्या वा संभाव्यते किल।
मृतिर्नष्टस्मृतेरेव मृतेः प्राक् सास्तु किं तया ॥३१४॥

Use of word *api* there is implicatory of continuance of memory also as well as its loss having to do nothing in his attainment of the state of liberation. (314)

लिङ्च संभावनायां स्यादियत्संभाव्यते किल ।
सच कालध्वनिः प्राह मृतेर्मुक्तावहेतुताम् ॥३१५॥

Use of the optative mood in the verbal form of *tyajet*, signifying possibility, is suggestive of the course of time in regard to liberation rather than being anyway affective of the possibility of his attaining to the state of liberation itself. (315)

कैवल्यमिति चाशङ्कापदं याप्यभवत्तनुः ।
भेदप्रदत्वेनैषापि ध्वस्ता तेन विशोकता ॥३१६॥

Whatever interval of time seems to appear between the moment of death and that of attainment of liberation from the use of the words *kaivalya* and *yāti*, it also gets annulled by the use of the expression *hataśokaḥ*. (316)

परदेहादिसंबन्धो यथा नास्य विभेदकः ।
तथा स्वदेहसंबन्धो जीवन्मुक्तस्य यद्यपि ॥३१७॥

As association, etc. with other's body do not affect the state of liberation of the yogin, even so does the association of the knower of the Reality with his own body. (317)

अतश्च न विशेषोऽस्य विश्वाकृतिनिराकृतेः ।
शिवाभिन्नस्य देहे वा तदभावेऽपि वा किल ॥३१८॥

Due to his having become one with Śiva, it makes no difference in him to be embodied or disembodied and even associated with the world or dissociated from it. (318)

तथापि प्राच्यतद्भेदसंस्काराशङ्कनस्थितेः ।
अधुनोक्तं केवलत्वं यद्वा मात्रन्तराश्रयात् ॥३१९॥
तान्येनं न विदुर्भिन्नं तैः स मुक्तोऽभिधीयते ।

Due to the effect of previous impressions there may lurk the sense of his bodily status as different from the liberated one and yet he may have got librated while still alive just like the yogin embodying a different personality from which he is sure to be considered as liberated after the fall of it. (319-320a)

श्रीमत्त्रैशिरसेऽप्युक्तं सूर्येन्दुपुटवर्जिते ॥३२०॥
जुगुप्साभावभङ्गस्थे सर्वतः स्तम्भवत्स्थिते ।
सर्वव्यापत्तिरहिते प्रमाणप्रत्ययातिगे ॥३२१॥
तस्मिन्बोधान्तरे लीनः कर्मकर्ताप्यनञ्जनः ।
प्रधानं घट आकाश आत्मा नष्टे घटेऽपि खम् ॥३२२॥

It has been observed in the *Traiśiras Śāstra* also that on stoppage of the functions of *piṅgalā* and *iḍā* nerves and breakdown of the sense of hatred and the aspirant's coming to stay equally well for all alike a pillar, bereft from all attractions and distractions, resulting in transcendence of all dichotomy of the canon of verification and object of it, the Self becomes engaged in a different kind of awareness, unaffected by the duality of action and the doer like the space inside the jar becoming one with the space itself on the breaking of it. (320b-322)

न नश्येत्तद्वदेवासावात्मा शिवमयो भवेत् ।
स्वतन्त्रोऽवस्थितो ज्ञानी प्रसरेत्सर्ववस्तुषु ॥३२३॥
तस्य भावो नचाभावः संस्थानं नच कल्पना ।
एतदेवान्तरागूर्य गुरुर्गीतास्वभाषत ॥३२४॥
यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥३२५॥
तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

Similarly, in the case of the demise of such a self-realised person there is no loss on his side except for his having become one with Śiva, existing free of all

limiting adjuncts and pervading all alike having transcended the qualifications of existence and non-existence both as well as locus and object of imagination. This is the purport of the statement of the *Bhagavadgītā* in its observation as follows: "Whatever idea may be cherished by the person concerned at the time of his demise, the same gets concretised in his post-mortal state, O son of Kuntī, as a result of the same kind of contemplation. Therefore, keep myself reminded of in your mind on all moments and engage yourself in the battle." (323-326a)

यदा सत्त्वे विवृद्धे तु प्रलीनस्त्वूर्ध्वगस्तदा ।।३२६।।
क्रमाद्रजस्तमोलीनः कर्मयोनि-विमूढगः ।

When anyone leaves the body in the state of predominance of the *satoguṇa*, he rises upward while he falls to the category of doers of actions on leaving the body in the state of predominance of *rajoguṇa* and that of dormancy in the state of predominance of the *tamoguṇa*. (326b-327a)

तत्रेन्द्रियाणां संमोहश्वासायासपरीतता ।।३२७।।
इत्यादिमृतिभोगोऽयं देहे न त्यजनं तनोः ।

Dormancy of the senses, difficulty of breathing, etc. at the time of death are simply sufferings of the occasion of death and have nothing to do with the death itself. (327b-328a)

यस्त्वसौ क्षण एवैकश्चरमः प्राणनात्मकः ।।३२८।।
यदनन्तरमेवैष देहः स्यात्काष्ठकुड्यवत् ।
सा देहत्यागकालांशकला देहवियोगिनी ।।३२९।।
तत एव हि तद्देहसुखदुःखादिकोज्झिता ।
तस्यां यदेव स्मरति प्राक्संस्कारप्रबोधतः ।।३३०।।
अदृष्टाभ्यासभूयस्त्वशक्तिपातादिहेतुकात् ।
तदेव रूपमभ्येति सुखिदुःखिविमूढकम् ।।३३१।।
यद्वा निःसुखदुःखादि यदि वानन्दरूपकम् ।
कस्मादेति तदेवैष यतः स्मरति संविदि ।।३३२।।

That is the last moment of breathing following which the body becomes like a

log of wood. That fraction of time is known as the last moment of consciousness leaving the body. That moment is one of desertion of the experience of pleasure and pain. Whatever the person remembers at that moment is the result of all his previous impressions of life together due mainly to operation of unseen forces for whose emergence he had practised austerity, etc. throughout his life and which came to him in the form of descent of grace. This moment is followed by the state of dormancy absolutely bereft of the sense of pleasure as well as pain. Alternatively, he may experience sheer delight transcendent to the contrariety of pleasure and pain. In response to the why behind this peculiar alternative experience, the answer is the anticipatory experience of the state of being of consciousness going to get materialised. (328b-332)

प्राक् प्रस्फुरेद्यदधिकं देहोऽसौ चिदधिष्ठितेः ।
यदेव प्रागधिष्ठानं चिता तादात्म्यवृत्तितः ॥३३३॥
सैवात्र लीनता प्रोक्ता सत्त्वे रजसि तामसे ।
नीलपीतादिके ज्ञेये यतः प्राक्कल्पितां तनुम् ॥३३४॥

The status of the body as the locus of consciousness prior to the former's formation is due to the oneness between the two. As it is by basing itself on the ground of the body on the basis of identity with it that consciousness manifests itself which is said to be its merger into the *guṇas* such as *sattva*, *rajas* and *tamas* as also in different kinds of objects like blue, yellow, etc. (333-334)

अधिष्ठायैव संवित्तिरधिष्ठानं करोत्यलम् ।
अतोऽधिष्ठेयमात्रस्य शरीरत्वेऽपि कुड्यतः ॥३३५॥
देहस्यास्ति विशेषो यत्सर्वाधिष्ठेयपूर्वता ।
तादात्म्यवृत्तिरन्येषां तन्न सत्यपि वेद्यते ॥३३६॥
वेद्यानां किन्तु देहस्य नित्याव्यभिचरित्वतः ।

Though consciousness abides within all the objects yet it manifests itself first of all through the body. The latter becomes pre-eminent amongst all the objects pervaded by itself. In spite of pervading everything on the ground of oneness, consciousness does not appear to be doing so except for the body where it pervades as well as remains constantly associated with it. (335-337a)

सा च तस्यैव देहस्य पूर्वमृत्यन्तजन्मना ॥३३७॥
स्मृत्या प्राच्यानुभवनकृतसंस्कारचित्रया ।

This kind of association of consciousness with body remains constant even during the interval between the moments of death and rebirth. It is due to that continuity of association that the individual happens to assume the new body in keeping with his contemplation at the time of his death. (337b-338a)

युक्त्यानयास्मत्सन्तानगुरुणा कल्लटेन यत् ॥३३८॥
देहाविशेषे प्राणाख्यदार्ढ्यं हेतुरुदीरितम् ।
तद्युक्तमन्यथा प्राणदार्ढ्ये को हेतुरेकतः ॥३३९॥
देहत्वस्याविशेषेऽपीत्येष प्रश्नो न शाम्यति ।

It is on the ground of this logic that the honourable teacher of our tradition *Kallaṭa* has based his view of intimate relationship between consciousness and the life-force which otherwise remains unexplained as it does not find solution even on the universalisation of the concept of body. (338b-340a)

स्मरन्निति शता हेतौ तद्रूपं प्रतिपद्यते ॥३४०॥
प्राक् स्मर्यते यतो देहः प्राक्चिताधिष्ठितः स्फुरन् ।
अतः स्मरणमन्त्यं यत्तदसर्वज्ञमातृषु ॥३४१॥
न जातु गोचरो यस्माद्देहान्तरविनिश्चयः ।

How is it that just on the basis of his keeping intact the memory of his contemplation at the time of his death the individual happens to assume the particular kind of body and not that of any kind else as he has the possibility of contemplating of hundreds of other things? The answer to this objection is that he comes to assume that particular kind of body on account of having been lying in that kind of body until now as also on account of lacking in the awareness of his all-pervasiveness and therefore there is uncertainty about things other than that. (340b-342a)

यत्तु बन्धुप्रियापुत्रपानादिस्मरणं स्फुटम् ॥३४२॥
न तद्देहान्तरासङ्गि न तदन्त्यं यतो भवेत् ।

Whichever obvious memory crops up on the verge of leaving the body concerning friends, wife, son, enjoyments, etc., it has nothing to do with the future life as it is not going to determine the same any way. (342b-343a)

कस्यापि तु शरीरान्ते वासना या प्रभोत्स्यते ।।३४३।।
देहसत्त्वे तदौचित्याज्जायेतानुभवः स्फुटः।
यथा पुराणे कथितं मृगपोतकतृष्णया ।।३४४।।
मुनिः कोऽपि मृगीभावमभ्युवाहाधिवासितः।
तत्र सोऽनुभवो हेतुर्न जन्मान्तरसूतये ।।३४५।।
तस्यैतद्वासना हेतुः काकतालीयवत् स तु।

If it happens in a particular case that whatever wish he entertains in his mind at the time of death while lying still embodied on account of cognate experience, the same he gets materialised in his next life as is evidenced by the *Purāṇic* story of a certain sage who having become occupied by his affection towards a young doe having become a doe in his next birth due to that wish of him, it is that desire of him which serves as the cause in the determination of his next birth and not he himself, the coincidence between the wish and the shape of the rebirth being as incidental as the falling of the coconut fruit and dying of the bird getting hurt by it. (343b-346a)

ननु कस्मात्तदेवैष स्मरति इत्याह यत्सदा। ३४६।।
तद्भावभावितस्तेन तदेवैष स्मरत्यलम्।
एवमस्मि भविष्यामीत्येष तद्भाव उच्यते ।।३४७।।
भविष्यतो हि भवनं भाव्यते न सतः क्वचित् ।

Now the question is: Why is it that the person concerned happens to remember the same thing which he is going to get materialised in his next life? The answer to this question is that he comes to be reminded of the thing on account of his having been preoccupied by the same wish long since in the form of the idea "I am like this and I will become like this." This is the course of contemplation. Contemplation always remains inclined towards what is supposed to happen instead of remaining restricted to the present status of things. (346b-348a)

क्रमात्स्फुटत्वकरणं भावनं परिकीर्त्यते ॥३४८॥
स्फुटस्य चानुभवनं न भवनमिदं स्फुटम्।

Contemplation is the tool of clarifying what is expected to take place in the future and by no means what is happening at present. (348b-349a)

तदहर्जातबालस्य पशोः कीटस्य वा तरोः ॥३४९॥
मूढत्वेऽपि तदानीं प्राग्भावना ह्यभवत्स्फुटा।
सा तन्मूढशरीरान्ते संस्कारप्रतिबोधनात् ॥३५०॥
स्मृतिद्वारेण तद्देहवैचित्र्यफलदायिनी।

Irrespective of the victim of death being a child born on the same day, an animal or a worm, or even a tree, with all its dormancy of awareness at the moment, whatever had happened in course of its previous experiences, the same gets manifested from its impressions lying latent within it on the fall of its body lying in the state of morbidity at the moment and yield the results of those actions through the memory with all their peculiarities. (349b-351a)

देशादिव्यवधानेऽपि वासनानामुदीरितात् ॥३५१॥
आनन्तर्यैकरूपत्वात्स्मृतिसंस्कारयोरतः ।
तथानुभवनारूढ्या स्फुटस्यापि तु भाविता ॥३५२॥
भाव्यमाना न किं सूते तत्सन्तानसदृग्वपुः ।
तत्तादृक्तादृशैर्बन्धुपुत्रमित्रादिभिः सह ॥३५३॥
भासतेऽपि परे लोके स्वप्नवद्वासनाक्रमात् ।

In spite of the gap of space and time since their occurrence, owing to the factor of continuity filling up the same by means of memory and impression settled out of the experience recreating the same situation kindred to the original one, the person concerned finds himself surrounded by the same kind of relatives, sons, friends, etc. in the other world also like dreamy figures on account of the past impressions. (351b-354a)

ननु मात्रन्तरैर्बन्धुपुत्राद्यैस्तत्तथा न किम् ॥३५४॥
वेद्यते क इदं प्राह स तावद्वेद वेद्यताम् ।

व्यापारव्याहृतिव्रातवेद्ये मात्रन्तरव्रजे ॥३५५॥
स्वप्ने नास्ति स इत्येषा वाक्प्रमाणविवर्जिता ।

Now the question is whether or not the person lying on the death-bed what he himself sees in the state of the last moments of his life is perceptible to other knowers on the site or not. This may be obvious from the case of the figures of the dream happening to be seen by the dreamer alone. It is obvious that whatever complex objects and events the dreamer sees is not perceptible to anyone else however close to the dreamer be he but there is no evidence to prove whether the dreamer is aware of this or not. (354b-356a)

य एवैते तु दृश्यन्ते जाग्रत्येते मयेक्षिताः ॥३५६॥
स्वप्न इत्यस्तु मिथ्यैतत्तत्प्रमातृवचोबलात् ।

This much, however, is evident that on being enquired like this he is sure to state whatever he saw in the state of dream was almost like the same which had appeared to him in the waking state previously proving that the figures of dream are false appearances seeming to be real to the dreamer alone. (356b-357a)

यानपश्यमहं स्वप्ने प्रमातृंस्ते न केचन ॥३५७॥
न शोचन्ति न चेक्षन्ते मामित्यत्रास्ति का प्रमा।

The knowers whom I saw in the state of dream, they are none nor do they express their grief over my plight nor even look towards me. What is the proof of it? (357b-358a)

यतः सर्वानुमानानां स्वसंवेदननिष्ठितौ ॥३५८॥
प्रमात्रन्तरसद्भावः संविन्निष्ठो न तद्गतः ।

Since the crux of all inferences in regard to itself as well as its agent remains confined to one's consciousness, its awareness can be had only through the locus of it. (358b-359a)

घटादेरस्तिता संविन्निष्ठिता नतु तद्गता ॥३५९॥
तद्वन्मात्रन्तरेऽप्येषा संविन्निष्ठा न तद्गता ।

The proof of the existence of jar, etc. lies in the awareness of the same in consciousness and not in the existing object itself. So is the case of the existence of the dreamy figures in their awareness and by no means in their locus. (359b-360a)

तेन स्थितमिदं यद्यद्भाव्यते तत्तदेव हि ।।३६०।।
देहान्ते बुध्यते नो चेत् स्यादन्यदृक्प्रबोधनम् ।

Thus, it becomes settled that whatever appears is its essence. Whether anyone knows of his state of being following the fall of his body or not, leave it to get settled by itself. (360b-361a)

तथाह्यन्त्यक्षणे ब्रह्मविद्याकर्णनसंस्कृतः ।।३६१।।
मुच्यते जन्तुरित्युक्तं प्राक्संस्कारबलत्वतः।

For instance, by virtue of listening to deliberation on the Ultimate Reality the self of the aspirant becomes cultured particularly on account of the background of his previous practices and gets redeemed. (361b-362a)

निपाताभ्यामन्तशब्दात्स्मरणाच्छतुरन्त्यतः ।।३६२।।
पादाच्च निखिलादर्धश्लोकाच्च समनन्तरात् ।
लीनशब्दाच्च सर्वं तदुक्तमर्थसतत्त्वकम् ।।३६३।।

From the use of the two words of stray nature namely, *vā* and *api* in one and the same line signifying the other alternative to the destiny of the individual's soul besides that of redemption brought in here in the Bhagavadgītā's verse VIII.6, in the context of disappearance of it from the present body, it is obvious that there is continuity in the entire process from life to death and rebirth. (362b-363)

अज्ञात्वैतत्तु सर्वेऽपि कुशकाशावलम्बिनः ।
यत्तदोर्व्यत्ययं केचित्केचिदन्यादृशं क्रमम् ।।३६४।।
भिन्नक्रमौ निपातौ च त्यजतीति च सप्तमीम् ।
व्याचक्षते तच्च सर्वं नोपयोग्युक्तयोजने ।।३६५।।
नच तद्दर्शितं मिथ्या स्वान्तसम्मोहदायकम्।

तदित्थंप्रायणस्यैतत्तत्त्वं श्रीशम्भुनाथतः ।।३६६।।
अधिगम्योदितं तेन मृत्योर्भीतिर्विनश्यति ।

Due to ignorance of this sense while some of the hypocrites rearrange the order of words derived from the pronouns *yat* and *tat* and some other ones by kindred distortions in the text such as changing the order between the stray words (*nipāta*), namely, *vā* and *api* as also by mistaking the word *tyajati* as the present tense third case singular instead of the present participial form of the root *tyaj* in the seventh singular termination misinterpreted the entire sense of the verse hiding their ignorance about it. Having understood it like this from my honourable teacher Śambhunātha, I have presented the above here for the sake of warding off the fear of death. (364-367a)

विदितमृतिसतत्त्वाः संविदम्भोनिधाना-
दचलहृदयवीर्याकर्षनिष्पीडनोत्थम् ।
अमृतमिति निगीर्णे कालकूटेऽत्र देवा ।
यदि पिबथ तदानीं निश्चितं वः शिवत्वम् ।।३६७।।

Having understood the secret of mortality as a result of the understanding of the mystery of the sea of Consciousness churned out by means of the eternal perpetuity of the Supreme Being lying in the heart as distinct from the poison drunk by Śiva, O gods, you drink it and therein would become guaranteed your Śiva-hood. (367)

उत्सवोऽपि हि यः कश्चिल्लौकिकः सोऽपि संमदम् ।
संविदब्धितरङ्गाभं सूते तदपि पर्ववत् ।।३६८।।

This amounts to suggest the significance of the exhilarating nature of worldly celebrations also as a wave on the sea of Consciousness. (368)

एतेन च विपद्ध्वंसप्रमोदादिषु पर्वता ।
व्याख्याता तेन तत्रापि विशेषाद्देवतार्चनम् ।।३६९।।

This explains also the celibratory character of occasions of end of the moments of trouble, etc. particularly on account of creating the opportunity of worshipping the deities. (369)

पुरक्षोभाद्यद्भुतं यत्तत्स्वातन्त्र्ये स्वसंविदः ।
दाढ्र्यदायीति तल्लाभदिने वैशेषिकार्चनम् ॥३७०॥

Arrival of the day on which some disturbance took place in the town and happened to be warded off may be celebrated particularly in the form of worship of the deity. This also would be indicative of the autonomy of Consciousness. (370)

योगिनीमेलको द्वेधा हठतः प्रियतस्तथा ।
प्राच्ये च्छिद्राणि संरक्षेत्कामचारित्वमुत्तरे ॥३७१॥
स च द्वयोऽपि मन्त्रोद्धृत्प्रसङ्गे दर्शयिष्यते ।

Meeting with *yoginī* is made possible in a twofold manner, namely, by way of regulating breathing through the solar and lunar channels and through the cultivation of fascination for Consciousness. There is the necessity of escaping pitfalls in the case of the former while waywardness in the latter. This difference between the two would be elucidated while dealing with the theme of evolving the *mantra*. (371-372a)

योगिनीमेलकाच्चैषोऽवश्यं ज्ञानं प्रपद्यते ॥३७२॥
तेन तत्पर्व तद्वच्च स्वसन्तानादिमेलनम् ।

Meeting with *yoginī* is sure to result in the attainment of this kind of knowledge. Therefore, the occasion of meeting with her is sure to be considered as an occasion of celebration on one's own behalf as well as on behalf of one's disciples, sons and grandsons, etc. (372b-373a)

संवित्सर्वात्मिका देहभेदाद्या सङ्कुचेत्तु सा ॥३७३॥
मेलकेऽन्योन्यसङ्घट्टप्रतिबिम्बाद्विकस्वरा ।

Consciousness is pervasive of all and yet at the same time it tends to get contracted in the individual. However, when the aspirant and the *yoginī* meet together, they act on each other resulting in the blooming of both on account of becoming reflected in each other. (373b-374a)

उच्छलन्निजरश्म्योघः संवित्सु प्रतिबिम्बितः ।।३७४।।
बहुदर्पणवद्दीप्तः सर्वायेताप्ययत्नतः ।

A group of rays of consciousness emanating from oneself getting deflected in the consciousness individualised in several persons has the possibility of being visible in all of them spontaneously as it happens in mirrors placed all around anything. (374b-375a)

अत एव गीतगीतप्रभृतौ बहुपर्षदि ।।३७५।।
यः सर्वतन्मयीभावे ह्लादो नत्वेककस्य सः ।

This is how it gets elucidated in any musical programme participated in by several musicians as well as a large number of connoisseurs of music enjoying the performance collectively instead of individually. (375b-376a)

आनन्दनिर्भरा संवित्प्रत्येकं सा तथैकताम् ।।३७६।।
नृत्तादौ विषये प्राप्ता पूर्णानन्दत्वमश्नुते ।

The consciousness becoming replete with delight within each one of the audience coalesces with others in such programmes of music, dance, etc. resulting in the experience of delight of perfect nature. (376b-377a)

ईर्ष्यासूयादिसङ्कोचकारणाभावतोऽत्र सा ।।३७७।।
विकस्वरा निष्प्रतिघं संविदानन्दयोगिनी।

In such programmes due to absence of envy and grudge, etc. operating as factors of contraction, consciousness happens to get rid of restraint and comes to bloom fully and become perfectly delightful. (377b-378a)

अतन्मये तु कस्मिंश्चित्तत्रस्थे प्रतिहन्यते ।।३७८।।
स्थपुटस्पर्शवत्संविद्विजातीयतया स्थिते ।

If anyone of the audience lacks in the capacity of becoming one with the rest of the listeners, he is left out from the sway of the delight in the same way as do lower points of a drawing drawn on an uneven background. (378b-379a)

अतश्चक्रार्चनाद्येषु विजातीयमतन्मयम् ।।३७९।।
नैव प्रवेशयेत्संवित्सङ्कोचननिबन्धनम् ।

This is why in programmes of worship of *cakras*, etc. such persons should not be allowed to attend who are incongruent to it on account of constriction of consciousness. (379b-380a)

यावन्त्येव शरीराणि स्वाङ्गवत्स्युः सुनिर्भराम् ।।३८०।।
एकां संविदमाविश्य चक्रे तावन्ति पूजयेत् ।

Only such bodies need to be worshipped as one's own which might be capable of entering into one and the same stream of consciousness exclusively. (380b-381a)

प्रविष्टश्चेत्प्रमादेन सङ्कोचं न व्रजेत्ततः ।।३८१।।
प्रस्तुतं स्वसमाचारं तेन साकं समाचरेत् ।

If anyone may happen to enter into the programme inadvertently, the worshipper should not behave with him in any untoward manner but should rather perform the acts in company with him. (381b-382a)

स त्वनुग्रहशक्त्या चेद्विद्धस्तत्तन्मयी भवेत् ।।३८२।।
वामाविद्धस्तु तन्निन्देत्पश्चात्तं घातयेदपि ।

If fortunately he becomes positively impressed by the ceremonies, the performer should join with him in his experience of joy. If, conversely, due to stimulation of adverse forces in him, he were to condemn the performance, he may even be removed from the gathering. (382b-383a)

श्रीमत्पिचुमते चोक्तमादौ यत्नेन रक्षयेत् ।।३८३।।
प्रवेशं संप्रविष्टस्य न विचारं तु कारयेत् ।

According to the view of the *Picu Śāstra*, in the beginning one should see that no undeserving enter on the spot of worship or into the area of performance. However, if entered into at all, he should be behaved with in the normal way. (383b-384a)

लोकाचारस्थितो यस्तु प्रविष्टे तादृशे तु सः ।।३८४।।
अकृत्वा तं समाचारं पुनश्चक्रं प्रपूजयेत् ।

If anyone of sheer worldly interests arrives in the beginning of the ceremony, the worship should be postponed for that day to be performed on the next. (384b-385a)

अथ वच्मि गुरोः शास्त्रव्याख्याक्रममुदाहृतम् ।।३८५।।
देव्यायामलशास्त्रादौ तुहिनाभीशुमौलिना।

Now, I am going to talk about the qualifications of a teacher concerning his worthiness to explain texts determinative of the basic principles (*śāstra*) of the discipline concerned as have been laid down by Lord Śiva in texts like *Devyāyāmala Tantra*, etc. (385b-386a)

कल्पवित्तत्समूहज्ञः शास्त्रवित्संहितार्थवित् ।।३८६।।
सर्वशास्त्रार्थविच्चेति गुरुर्भिन्नोऽपदिश्यते ।
यो यत्र शास्त्रे स्वभ्यस्तज्ज्ञानो व्याख्यां चरेत्तु सः ।।३८७।।
नान्यथा तद्भावश्चेत्सर्वथा सोऽप्यथाचरेत् ।

The teacher should be aeonian in his understanding, knower of the entire such span of time in its details, knower of the code of conduct in regard to it, the basic principles of it, knower of the sense of all the texts expository of it as well as that of the pattern of behaviour befitting his understanding of the principles. Thus, the teacher should be such as may be bringing his knowledge to bear in his actual behaviour in life. If he be lacking in this feature, he should be trying to come up to the norm in this respect as well. (386b-388a)

श्रीभैरवकुले चोक्तं कल्पादिज्ञत्वमीदृशम् ।।३८८।।
गुरोर्लक्षणमेतावत्संपूर्णज्ञानतैव या।
तत्रापि यास्य चिद्वृत्तिकर्मिभित् साप्यवान्तरा ।।३८९।।
देव्यायामल उक्तं तद्द्वापञ्चाशाह्व आह्निके ।
देव एव गुरुत्वेन तिष्ठासुर्दशधा भवेत् ।।३९०।।

The aeonian knowledge, etc. have been expected of the teacher in the text known as *Bhairavakula.* (According to it) the characteristic feature of a teacher lies in his knowledgeability of everything. In addition to his knowledge, he should have aptitude for implementation of his knowledge in the form of action. This has been laid down in the *Devyāyāmala Tantra's* fifty-second chapter. It is Lord Śiva who wishing to manifest Himself has assumed the form of the ten teachers as follows: (388b-390)

उच्छुष्मशवरचण्डगुमतङ्गघोरान्तकोग्रहलहलकाः ।
क्रोधी हुलुहुलुरेते दश गुरवः शिवमयाः पूर्वे ॥३९१॥

Ucchuṣmāṅśa, Śabarāṁśa, Caṇḍāṁśa, Mataṅgāṁśa, Ghorāntaka, Antakāṁśa, Ugrāṁśa, Halāhalakāṁśa, Krodhāṁśa and Huluhulu. All these teachers have been filled with the idea of Śiva. (391)

ते स्वांशचित्तवृत्तिक्रमेण पौरुषशरीरमास्थाय ।
अन्योन्यभिन्नसंवित्क्रिया अपि ज्ञानपरिपूर्णाः ॥३९२॥

They followed the modes of inner being they severally represented by assuming human bodies as distinct from one another cognitively as well as conatively. (392)

सर्वेऽलिमांसनिधुवनदीक्षार्चनशास्त्रसेवने निरताः ।
अभिमानशमक्रोधक्षमादिरवान्तरो भेदः ॥३९३॥

They did not abstain from eating meat and drinking wine and yet remained always engaged in initiation of students to their disciplines, worship of Śiva, and study of texts. They were replete with the sense of self-respect, peace, anger, forgiveness and similar qualities with their specific mutual differences. (393)

इत्थं विज्ञाय सदा शिष्यः सम्पूर्णशास्त्रबोद्धारम् ।
व्याख्यायैगुरुमभ्यर्थयेत् पूजापुरः सरं मतिमान् ॥३९४॥
सोऽपि स्वशासनीये
परशिष्येऽपि वापि तादृशं शास्त्रम् ।
श्रोतुं योग्ये कुर्यात् व्याख्यानं वैष्णवाद्यधरे ॥३९५॥

करूणारसपरिपूर्णो गुरुः पुनर्मर्मधामपरिवर्जम् ।
अधमेऽपि हि व्याकुर्या -
त्सम्भाव्य हि शक्तिपातवैचित्र्यम् ।।३९६।।

Having understood this background of the discipline the wise disciple should take resort to such a teacher respectfully who might be knower of the *Śāstra* in its entirety so that he himself may become capable of imparting initiation to his own disciples as well as to those of others engaged until now in such lower kinds of disciplines as Vaiṣṇavism, etc. The teacher should impart initiation to disciples engaged in lower disciplines also until now out of his compassion towards them except for disclosure of the top secrets of it in view of the peculiarity of the descent of the grace on them also even without sufficient effort on their part (in order to avoid the danger of its misuse from their side). (394-396)

लिप्तायां भुवि पीठे चतुरस्त्रे पङ्कजत्रयं कजगे।
कुर्याद्विद्यापीठं स्याद्रसवह्न्यङ्गुलं त्वेतत् ।।३९७।।
मध्ये वागीशानीं दक्षोत्तरयोर्गुरून्गणेशं च।
अधरे कजे च कल्पेश्वरं प्रपूज्यार्घपुष्पतर्पणकैः ।।३९८।।

The spot chosen as the seat of initiation needs to be besmeared with cow-dung. It needs to be quadrangular with thirty-six finger-ends in length and breadth. Three lotus flowers should be placed on it dedicated to the sun in the middle as the Lord of the goddess of words, teachers on the right side and to Lord Gaṇeśa on the left while to the Lord of time on the lower side of it. All these gods and Lords should be worshipped with the offering of flowers and other materials of worship. (397-398)

सामान्यविधियुक्ता-
र्घपात्रयोगेन चक्रमथ सम्यक्।
सन्तर्प्य व्याख्यानं कुर्यात्सम्बन्धपूर्वकं मतिमान् ।।३९९।।

Making use of the vessel of worship as per the common mode of worship, the wise teacher should satiate the circle followed by exposition of the system to the pupil in a consistent manner. (399)

सूत्रपदवाक्यपटलग्रन्थक्रमयोजनेन सम्बन्धात् ।
अव्याहतपूर्वापरमुपवृह्य नयेत वाक्यानि ॥४००॥

The mode of exposition of the system should involve knitting together words, sentences, chapters, the whole text in a certain order with relevance of the initiation and final parts with each other in the whole of the exposition as well as in each one of its constituents including even sentences. (400)

मण्डूकप्लवसिंहावलोकनाद्यैर्यथायथं न्यायैः ।
अविहतपूर्वापरकं शास्त्रार्थं योजयेदसङ्कीर्णम् ॥४०१॥
तन्त्रावर्तनबाधप्रसङ्गतर्कादिभिश्च सन्न्यायैः ।
वस्तु वदेद्वाक्यज्ञो वस्त्वनतरतो विविक्ततां विदधत् ॥४०२॥
यद्यद्व्याहतिपदवीमायाति तदेव दृढतरैर्न्यायैः ।
बलवत्कुर्याद्दूष्यं यद्यप्यग्रे भविष्यत्स्यात् ॥४०३॥

By taking recourse to the mode of the frog's jump as also the lion's way of looking back and similar progressions and reversions on occasions without any drift from beginning to end he needs to sustain the entire argument behind his exposition in a broad way. He may move behind sometimes to strengthen his arguments further and thus put up his statements in a better perspective in view of the content as well as each one of the statements in mutual relationships, eliminating the danger of any future criticism. (401-403)

दृढरचितपूर्वपक्षप्रोद्धरणपथेन वस्तु यद्वाच्यम् ।
शिष्यमतावारोहति तदाशु संशयविपर्ययैर्विकलम् ॥४०४॥

Any viewpoint presented against the background of a forceful opposite view gets settled in the mind of the pupil in a form immune to doubt and drift. (404)

भाषा न्यायो वादो लयः क्रमो यद्यदेति शिष्यस्य ।
सम्बोधोपायत्वं तथैव गुरुराश्रयेद्व्याख्याम् ॥४०५॥

The teacher should take help of anyone of the devices of communication such as language, logic, argument, rhythm and order to convey his viewpoint to the disciple properly. (405)

वाच्यं वस्तु समाप्य प्रतर्पणं पूजनं भवेच्चक्रे।
पुनरपरं वस्तु वदेत्पटलादूर्ध्वं तु नो जल्पेत् ।।४०६।।

Having finished the talk of that occasion's discourse, the teacher should move to satiation and worship of the circle and shift to the other one without transgressing the limits of the chapter. (406)

व्याख्यान्ते क्षमयित्वा विसृज्य सर्वं क्षिपेदगाधजले ।
शास्त्रादिमध्यनिधने विशेषतः पूजनं कुर्यात् ।।४०७।।
विशेषपूजनं कुर्यात्समयेभ्यश्च निष्कृतौ।
अविकल्पमतेर्न स्युः प्रायश्चित्तानि यद्यपि ।।४०८।।
तथाप्यतत्त्वविद्वर्गानुग्रहाय तथा चरेत् ।

At the end of the exposition, excusal from the deities concerned should be begged for and all the material used in the worship needs to be thrown in some deep reservoir of water. If unfortunately anyone of the performers dies in course of the exposition, special worship should be offered on his behalf. That needs also to be accomplished on the commission of any serious fault in course of transmission of the wisdom. Though there is no necessity of doing so for those who have got established in the wisdom, it should be done for the sake of the ignorant. (407-409a)

श्रीपिचौ च स्मृतेरेव पापघ्नत्वे कथं विभो ।।४०९।।
प्रायश्चित्तविधिः प्रोक्त इति देव्या प्रचोदिते ।
सत्यं स्मरणमेवेह सकृज्जप्तं विमोचयेत् ।।४१०।।
सर्वस्मात्कर्मणो जालात्स्मृतितत्त्वकलाविदः
तथापि स्थितिरक्षार्थं कर्तव्यश्चोदितो विधिः ।।४११।।

In the *Picu Śāstra* it has been recorded how in course of Her conversation with Śiva, the goddess Pārvatī inquired of the Lord as to the relevance of observation of the memorial. Being inquired like this, the Lord told Her that though it is true that a single remembrance is sufficient to redeem the person concerned yet the knowers of the secret of it hold the view that sustenance of the tradition of observation of memorials is also a necessity in the midst of the net of all and sundry duties of life. (409-411)

अतत्त्ववेदिनो ये हि चर्यामात्रैकनिष्ठिताः ।
तेषां दौलायिते चित्ते ज्ञानहानिः प्रजायते ॥४१२॥

On the concentration of those who are ignorant of the secret of things having been diverted, there is loss on the side of knowledge. (412)

तस्माद्विकल्परहितः संवृत्युपरतो यदि ।
शास्त्रचर्यासदायत्तैः सङ्करं तद्विवर्जयेत् ॥४१३॥

Therefore, those who have become self-absorbed need to avoid this kind of mixing up the right and the wrong via recourse to discussion on canons of *Śāstras*. (413)

सङ्करं वा समन्विच्छेत्प्रायश्चित्तं समाचरेत्।
यथा तेषां न शास्त्रार्थे दोलारूढा मतिर्भवेत् ॥४१४॥

Alternatively, he who enters into the polemics of debate needs to take resort to atonement so as to avoid the danger of his drifting away from his faith in the canons of behaviour as propounded in the *Śāstras*. (414)

यत्स्वयं शिवहस्ताख्ये विधौ संचोदितं पुरा ।
शतं जप्त्वास्य चास्त्रस्य मुच्यते स्त्रीवधादृते ॥४१५॥

As has already been observed, by muttering the particular *mantra* known as *Śivahasta* one hundred times, the person concerned may get rid of any crime except for that of killing of his wife (or a woman). (415)

शक्तिनाशान्महादोषो नरकं शाश्वतं प्रिये।
इति श्रीरत्नमालायां समयोल्लङ्घने कृते ॥४१६॥
कुलजानां समाख्याता निष्कृतिर्दुष्टकर्तरी ।
श्रीपूर्वे समयानां तु शोधनायोदितं यथा ॥४१७॥
मालिनी मातृका वापि जप्या लक्षत्रयान्तकम् ।
प्रतिष्ठितस्य तूरादेर्दर्शनेऽनधिकारिणा ॥४१८॥
प्रायश्चितं प्रकर्तव्यमिति श्रीब्रह्मयामले ।

It has been observed in the text known as *Ratnamālā* in the deliberation between Lord Śiva and Pārvatī that woman stands for power on whose destruction the killer is destined to be dashed down for ever to the hell since he has transgressed the code of conduct of ethics. It has also been pointed out there in that text that the punishment for killing women born of honourable families is to meet the edge of the axe known as *duṣṭa-kartarī*, killer of the criminal, as has been indicated as the form of the punishment of those who have violated the code of conduct of the system. It has also been pointed out in the *Brahmayāmala Tantra* that the atonement for seeing the *tūra*, etc. established (in a temple) without being authorised for it, the atonement is muttering of the *mālinī* and *mātṛkā* order of the alphabet up to three lakh times (i.e. three hundred thousand times). (416-419a)

ब्रह्मघ्नो गुरुतल्पस्थो वीरद्रव्यहरस्तथा ॥४१९॥
देवद्रव्यहृदाकार प्रहर्ता लिङ्गभेदकः ।
नित्यादिलोपकृद्भ्रष्टस्वकमात्रापरिच्छदः ॥४२०॥
शक्तिव्यङ्गत्वकृद्योगिज्ञानिहन्ता विलोपकः ।
नैमित्तिकानां लक्षादिक्रमाद् द्विगुणं जपेत् ॥४२१॥
व्रतेन केनचिद्युक्तो मितभुग्ब्रह्मचर्यवान् ।
दूतीपरिग्रहेऽन्यत्र गतश्चेत्काममोहितः ॥४२२॥
लक्षजापं ततः कुर्यादित्युक्तं ब्रह्मयामले ।

Killer of a knower of the Reality, sleeper on the bed of his teacher, the person involved in the stealing of objects belonging to a heroic person, and any temple, thief or breaker of any emblem, transgressor of the codes of conduct, deviator from the code of conduct, given to concealment of the quantum of his crime, misrepresenter of power, killer of yogins and wise persons, destroyer of the tradition of incidental norms of behaviour are required to mutter the *mantras* beginning from one lakh times getting doubled at each step. He is required to take a certain vow, eat in the measured quantity and observe celibacy. If anyone happens to indulge inadvertently in sex out of lust with a female messenger (*dūtī*, accomplished yogini), he, too, is required to mutter the *mantra*. This has been stated in the *Brahmayāmala Tantra*. (419b-423)

दीक्षाभिषेकनैमित्तविध्यन्ते गुरुपूजनम् ॥४२३॥

अपरेद्युः सदा कार्यं सिद्धयोगीश्वरीमते ।
पूर्वोक्तलक्षणोपेतः कविस्त्रिकसतत्त्ववित् ।।४२४।।
स गुरुः सर्वदा ग्राह्यस्त्यक्त्वान्यं तत्स्थितं त्वपि ।

Following the bath of initiation and performance of the incidental rites should be accomplished worship of the teacher. This is to be performed immediately on the next day according to the direction of the *Siddhayogīśvarī Tantra*. The teacher chosen for worship needs to be such as should be transparent in his wisdom and knower of the essential principles of the Trika System. He should be chosen out of even those who may be present there. (423b-425a)

मण्डले स्वस्तिकं कृत्वा तत्र हैमादिकासनम् ।।४२५।।
कृत्वार्चयेत तत्रस्थमध्वानं सकलान्तकम्
ततो विज्ञपयेद्भक्त्या तदधिष्ठितये गुरुम् ।।४२६।।
स तत्र पूज्यः स्वैर्मन्त्रैः पुष्पधूपार्घविस्तरैः ।
समालम्भनसद्वस्त्रैर्नैवेद्यैस्तर्पणैः क्रमात् ।।४२७।।
आशान्तं पूजयित्वैनं दक्षिणाभिर्यजेच्छिशुः ।
सर्वस्वमस्मै संदद्यादात्मानमपि भावितः ।।४२८।।
अतोषयित्वा तु गुरुं दक्षिणाभिः समन्ततः ।
तत्त्वज्ञोऽप्यृणबन्धेन तेन यात्यधिकारिताम् ।।४२९।।

Inside the circle should be created a symbol of *swastika* followed by placement of the seat of the teacher decorated with gold. After this the six paths of the discipline need to be worshipped. Then the disciple needs to request the teacher to take his seat there. He needs to be worshipped there on the seat with particular *mantras* imparted to the disciple by himself along with the offering of flower, incense and other objects of worship including that of sacrifice clothes, things dedicated and gratificatory. Having worshipped him to his full contentment and through sacrificial donations, the pupil should place all his belongings including himself at his disposal. Without gratifying the teacher in all respects, the disciple, even though having become the knower of the Reality remains indebted to him and short of the state of redemption. (425b-429)

गुरुपूजामकुर्वाणः शतं जन्मानि जायते ।
अधिकारी ततो मुक्तिं यातीति स्कन्दयामले ॥४३०॥
तस्मादवश्वं दातव्या गुरवे दक्षिणा पुनः ।
पूर्वं हि यागाङ्गतया प्रोक्तं तत्तुष्टये त्विदम् ॥४३१॥

Being shorn of the worship of the teacher, the disciple has to be born and reborn hundreds of times before getting redeemed, so observes the *Skandayāmala Tantra*. Therefore, the sacrificial donation needs to be offered to the teacher again. This is so because whatever offerings were made to him earlier were offered by way of a part of the sacrifice while this one is by way of his satisfaction. (430-431)

तज्जुष्टमथ तस्याज्ञां प्राप्याश्नीयात्स्वयं शिशुः ।
ततः प्रपूजयेच्चक्रं यथाविभवसम्भवम् ॥४३२॥

(Having fed the teacher to his full contentment) the disciple should take the remainder himself by his permission. This is to be followed by the worship of the *cakra* in keeping with his capacity to afford for. (432)

अकृत्वा गुरुयागं तु कृतमप्यकृतं यतः ।
तस्मात्प्रयत्नतः कार्यो गुरुयागो यथाबलम् ॥४३३॥

Since without performing the teacher-related sacrifice, all whatever performed earlier remains incomplete, therefore, it is necessary to perform this sacrifice deliberately to one's capacity. (433)

अतत्रस्थोऽपि हि गुरुः पूज्यः संकल्प्य पूर्ववत् ।
तद्द्रव्यं देवताकृत्ये कुर्याद्भक्तजनेष्वथ ॥४३४॥

In the absence of the teacher on that occasion, the teacher needs to be offered the same worship imaginatively supposing as if he were present there, followed by distribution of materials of offering amongst devotees. (434)

पर्वपवित्रप्रभृतिप्रभेदि नैमित्तिकं त्विदं कर्म ।

Here comes to its close the entire ambit of this chapter of incidental performance beginning from sanctification of it and ending with its explanation. (435)

CHAPTER 29

Secret of Kula System

अथ समुचिताधिकारिण
उद्दिश्य रहस्य उच्चतेऽत्र विधिः।
अथ सर्वाप्युपासेयं कुलप्रक्रिययोच्यते ॥१॥
तथा धाराधिरूढेषु गुरुशिष्येषु योचिता ।
उक्तं च परमेशेन सारत्वं क्रमपूजने ॥२॥

Now is being explained the secret of the system known as the *Kula* system, targeting aspirants who are worthy of it. This entire system of worship is known as *Kula* as it has been developed through the chain of teacher and taught in the form of continuous stream and has been characterised by the Lord as the essence of the worship known as *Krama* (order). (1-2)

सिद्धक्रमनियुक्तस्य मासेनैकेन यद्भवेत्।
न तद्वर्षसहस्रैः स्यान्मत्रौघैर्विविधैरिति ॥३॥

One who gets engaged in this system of worship developed and perfected by accomplished practitioners may attain perfection well within a month which may not be possible in course of even in a thousand of years' practice via a lot of *mantras* of different kinds. (3)

कुलं च परमेशस्य शक्तिः सामर्थ्यमूर्ध्वता ।
स्वातन्त्र्यमोजो वीर्यं च पिण्डः संविच्छरीरकम ॥४॥

Kula is the elevating force of the Supreme Lord with His autonomy as a power behind it and His virility as the consciousness embodied. (4)

तथात्वेन समस्तानि भावजातानि पश्यतः ।
ध्वस्तशङ्कासमूहस्य यागस्तादृश एव सः ॥५॥

Seeing of every event and object in the universe as an interplay of Śiva and Śakti in the process of eventuation and objectification as an act of sacrifice is destined to bring to an end all congregations of doubts. (5)

तादृग्रूपनिरूढ्यर्थं मनोवाक्कायवर्त्मना ।
यद्यत्समाचरेद्वीरः कुलयागः स स स्मृतः ॥६॥

For the sake of reaching that state of understanding whatever the *vīra* (one who is master of his senses, a hero) performs mentally, vocally and bodily that becomes *Kula-yāga* (ceremonial offer to fire under this system of spiritual practice). (6)

बहिः शक्तौ यामले च देहे प्राणपथे मतौ।
इति षोढा कुलेज्या स्यात्प्रतिभेदं विभेदिनी ॥७॥

This sacrifice goes on simultaneously along with its sub-varieties on the following six planes, namely, in external behaviour, display of force, conjunction of the male and the female, in regard to body, vital force, particularly in its movement along the *suṣumnā* nerve as well as ideation. (7)

स्नानमण्डलकुण्डादि षोढान्यासादि यन्न तत् ।
किञ्चिदत्रोपयुज्येत कृतं वा खण्डनाय नो ॥८॥

Bathing, creation of circle, digging of the pit, sixteen kinds of assignment, etc. (as popular in Tantra) are of little use here and even if performed by someone are not warded off. (8)

षण्मण्डलविनिर्मुक्तं सर्वावरणवर्जितम् ।
ज्ञानज्ञेयमयं कौलं प्रोक्तं त्रैशिरसे मते ।।९।।

In view of the *Triśiras Śāstra*, *Kula-yāga* is free of the trouble of creation of six circles, as well as that of secrecy. It is confined purely within the ambit of knowledge and the object of knowledge. (9)

अत्र यागे च यद्द्रव्यं निषिद्धं शास्त्रसन्ततौ ।
तदेव योजयेद्धीमान्वामामृतपरिप्लुतम् ।।१०।।

In this sacrifice the same objects need to be offered to fire by the wise which are prohibited in the tradition of the *Śāstras* having dipped it into wine. (10)

श्रीब्रह्मयामलेऽप्युक्तं सुरा शिवरसो बहिः।
तां विना भुक्तिमुक्ती नो पिष्टक्षौद्रगुडस्तु सा।।११।।

In the *Brahmayāmala Tantra* also it has been observed that wine which is considered as intoxicant outwardly is, indeed, the essence of Śiva without the aid of which there is neither the possibility of enjoyment nor of redemption. It is prepared by way of making a paste of the material, squeezing of grapes and vaporising of molasses. (11)

स्त्रीनपुंसकपुंरूपा तु पूर्वापरभोगदा ।
द्राक्षोत्थं तु परं तेजो भैरवं कल्पनोज्झितम् ।।१२।।

It is also of three kinds, namely, feminine, masculine and neutral. Its use is enjoyable in the beginning as well as towards the end. If drawn out of grapes, it proves vigorous culminating in the feeling of restoration to the state of Bhairava which lies beyond imagination. (12)

एतत्स्वयं रसः शुद्धः प्रकाशानन्दचिन्मयः।
देवतानां प्रियं नित्यं तस्मादेतत्पिबेत्सदा।।१३।।

This drink is pure delight materialised. It is of the nature of illumination, bliss and consciousness. It is favourite to gods; therefore, one should always take it. (13)

श्रीमत्क्रमरहस्ये च न्यरूपि परमेशिना।
अर्घपात्रं यागधाम दीप इत्युच्यते त्रयम्।।१४।।
रहस्यं कौलिके यागे तत्रार्घः शक्तिसंगमात् ।
भूवस्त्रकायपीठाख्यं धाम चोत्कर्षभाक् क्रमात् ।।१५।।

It has been pointed out by Lord Śiva in the text known as *Krama Rahaṣya* that the vessel of worship, the place of sacrifice and the lamp, these three objects are indicative of mystery of the *Kaulika* sacrifice. They deserve worship on account of serving as the meeting points of forces. The earth, the cloth, the body and the seat are indicative of higher and higher elevation gradually. (14-15)

दीपा घृतोत्था गावो हि भूचर्यो देवताः स्मृताः।
इति ज्ञात्वा त्रयेऽमुष्मिन्यत्नवान्कौलिको भवेत् ।।१६।।

Lamps are illuminating, cows are the source of *ghṛta* and therefore they are regarded as gods moving on the earth. All these three occupy a significant place in the *Kaulika* system of worship. Therefore the worshipper needs to pay due care to them. (16)

तेनार्घपात्रप्राधान्यं ज्ञात्वा द्रव्याणि शम्भुना।
यान्युक्तान्यविशङ्कोऽत्र भवेच्छङ्का हि दूषिका ।।१७।।

In view of the importance of the sacrificial vessel, whatever material has been recommended by Śiva to be used in the sacrifice should be arranged without any doubt since doubt is a source of faults. (17)

यागौको गन्धधूपाढ्यं प्रविश्य प्रागुदङ्मुखः।
परया वाऽथ मालिन्या विलोमाच्चानुलोमतः।।१८।।
दाहाप्यायमयीं शुद्धिं दीप्तसौम्यविभेदतः।
क्रमेण कुर्यादथवा मातृसद्भावमन्त्रतः।।१९।।

Entering into the house of sacrifice already kept prepared with the burning of incense, the sacrificer should seat himself facing either east or north and make himself bodily sanctified with the recitation of either *mātṛkā* or *mālinī mantras* either from head to feet or from feet to head. The sanctification may be via

burning or bathing with the respective result of bringing brilliance to the body or softness to it on account of the effect of the *mantra*. (18-19)

NOTE:

Sanctification or purification is of two types, namely, *dāhamayī* (burning) and *āpyāmayī* (bathing). All internal impurities and sins are reduced to ashes through the method of *prāṇāyāma* conjoined with *mantras*. This is the meaning of burning while *āpyāmayī* is bathing as mentioned in the *sāstras*. By the application of both the methods, the body becomes lustrous and soft.

दीक्षां चेत्प्रचिकीर्षु स्तच्छोध्याध्वन्यासकल्पनम्।
ततः संशोध्यवस्तूनि शक्त्यैवामृततां नयेत् ।।२०।।

If the disciple wishes to be initiated, the path (*adhva*) should be sanctified and assigned to him along with sanctification of the materials of sacrifice through the use of *mantras* or via the transmission of his own force by the teacher. (20)

परासम्पुटगा यद्वा मातृसम्पुटगाप्यथो।
केवला मालिनी यद्वा ताः समस्तेषु कर्मसु ।।२१।।

In all these acts of sanctification, out of the three kinds of *mantras*, namely, *parā*, *mātṛkā* and *mālinī*, anyone may be used. (21)

नन्दहेतुफलैर्द्रव्यैरर्घपात्रं प्रपूरयेत्।
तत्रोक्तमन्त्रतादात्म्याद्भैरवात्मत्वमानयेत् ।।२२।।

The vessel of worship should be filled with gems, fruits and enjoyable objects such as wine and infuse it with oneness with Śiva by means of recitation of relevant *mantras*. (22)

तेन निर्भरमात्मानं बहिश्चक्रानुचक्रगम् ।
विप्रुड्भिरूर्ध्वाधरयोरन्तः पीत्या च तर्पयेत् ।।२३।।

By means of the liquid content of the vessel of worship the disciple should drench his body fully outwardly *cakra*-wise, from above and below as well as cross-wise besides inwardly through sips. (23)

तथा पूर्णस्वरश्म्योघः प्रोच्छलद्वृत्तितावशात्।
बहिस्तादृशमात्मानं दिदृक्षुर्बहिरर्चयेत् ॥२४॥

Having filled himself completely with the rays of the divine forces of consciousness in all his tendencies, he needs to look towards the world outside with the same divinised outlook and worship it as the Divine Himself. (24)

अर्काङ्गुलेऽथ तद्द्वित्रिगुणे रक्तपटे शुभे।
व्योम्नि सिन्दूरसुभगे राजवर्त्तभृतेऽथवा॥२५॥
नारिकेलात्मके काद्ये मद्यपूर्णेऽथ भाजने।
यद्वा समुदिते रूपे मण्डलस्थे च तादृशि ॥२६॥
यागं कुर्वीत मतिमांस्तत्रायं क्रम उच्यते।
दिश्युदीच्यां रुद्रकोणाद्वायव्यन्तं गणेश्वरम् ॥२७॥
वटकुं त्रीन् गुरून्सिद्धान्योगिनीः पीठमर्चयेत्।
प्राच्यां दिशि गणेशाध आरभ्याभ्यर्चयेत्ततः॥२८॥
सिद्धचक्रं दिक्चतुष्के गणेशाधस्तनान्तकम् ।

The wise should perform the sacrifice on the circle drawn on a square-shaped piece of cloth twelve finger-ends, twice or thrice as large as that, red in colour or of various colours or on a vessel of coconut filled with wine or inside a circle drawn on plain ground; the order of which is as follows:

On the north side beginning from north-east to west-north should be worshipped Gaṇeśa. Inside it on all the corners the young disciples, further inside it the teachers likewise and on the inmost corners the group of four *Siddhas* and *Yoginis*. On the east side of it below Gaṇeśa should also be offered worship to *Siddhas* of the four ages. (25-29a)

खगेन्द्रः सहविज्जाम्ब इल्लाईअम्बया सह ॥२९॥
वक्तष्टिर्विमलोऽनन्तमेखलाम्बायुतः पुरा।
शक्त्या मङ्गलया कूर्म इल्लाईअम्बया सह ॥३०॥
जैत्रो याम्ये ह्यविजितस्तथा सानन्दमेखलः।

काममङ्गलया मेषः कुल्लाईअम्बया सह ।।३१।।
विन्ध्योऽजितोऽप्यजरया सह मेखलया परे।
मच्छन्दः कुङ्कुणाम्बा च षड्युग्मं साधिकारकम्।।३२।।
सौम्ये मरुत्त ईशान्तं द्वितीय पङ्क्तिरीदृशी।
अमरवरदेवचित्रालिविन्ध्यगुडिका इति क्रमात षडमी ।।३३।।
सिल्लाई एरुणया तथा कुमारी च बोधाई ।
समहालच्छी चापरमेखलया शक्तयः षडिमाः ।।३४।।

On the eastern side needs to be worshipped Khagendra along with his wife Vijjāmbā Illai-ambā and two sons Vaktaṣṭi and Vimala with Ananta Makhalāmbā. On the southern side should be worshipped Kūrma with his wife Illai Āmbā and sons Jaitra and Avijita with Ānanda as the Mekhalāmbā. On western side needs to be worshipped Meṣa with his wife Kullai Āmbā and sons Vindhya and Ajita and Mekhalā named Ajarā. On the northern side are to be worshipped Macchanda with his wife Kuṅkuṇāmbā with their six sons and their wives Sillāi, Eruṇā, Kumarī, Bodhāi, Aparamekhalā and Mahālacchī as forces. (29b-34)

एते हि साधिकाराः पूज्या येषामियं बहुविभेदा।
सन्ततिरनवच्छिन्ना चित्रा शिष्यप्रशिष्यमयी।।३५।।

These personalities of the tradition are authorised for worship from amongst several others serving as links of different other traditions along with their lineage of teacher-taught form of continuity of peculiar kinds. (35)

आनन्दावलिबोधिप्रभुपादान्ताथ योगिशब्दान्ता।
एता ओवल्ल्यः स्युर्मुद्राषट्कं क्रमात्त्वेतत् ।।३६।।

Postures are six, namely, *ānanda*, *avali*, *bodhi*, *prabhu*, *pāda* and *yogī*. (36)

दक्षाङ्गुष्ठादिकनि-
ष्ठिकान्तमथ सा कनीयसी वामात्।
द्विदशान्तोर्ध्वगकुण्डलि-
बैन्दवहृन्नाभिकन्दमिति छुम्माः।।३७।।

There are six other postures called *chummās*. These lie in arrangement of the fingers in a certain manner beginning from the thumb of the right hand up to the little finger and from the latter of the left hand up to its thumb as also from *kanda* up to the end of the twelve points in the upper *kuṇḍalinī*, including *bindu*, heart, navel and *kanda*. (37)

शवराडबिल्लपटिटल्ला: करबिल्लाम्बिशरबिल्ला:।
अडबीडीम्बीदक्षिणबिल्ला: कुम्भारिकाक्षराख्याच॥३८॥
देवीकोट्टकुलाद्रित्रिपुरीकामाख्यमट्टहासश्च।
दक्षिणपीठं चैतत्षट्कं घरपल्लिपीठगं क्रमश:॥३९॥

The six seats of yogic accomplishment (*siddha-pīṭha*) in the south are *śavarādabillpattilā*, *karabillāmbiśarabillā*, *Adabīdīmbī-dakṣiṇabillā*, *Kumbhārikākṣarā*, *Devīkottakulādritripurī-kāmākhyā* and *Aṭṭahāsa*. (38-39)

इति सङ्केताभिज्ञो
भ्रमते पीठेषु यदि स सिद्धीप्सु:।
अचिराल्लभते तत्तत्प्राप्यं यद्योगिनीवदनात् ॥४०॥

Having understood the sense of these indications in the form of postures and *chummās* if an aspirant of the secret knowledge were to move to these places of *siddhi*, he is likely to attain the key to yogic accomplishment quite quickly from the mouth of *yoginis* (existing there invisibly). (40)

भट्टेन्द्रवल्कलाहीन्द्रगजेन्द्रा: समहीधरा:।
ऊर्ध्वरेतस एते षडधिकारपदोज्झिता: ॥४१॥

Bhaṭṭa, Indra, Valkala, Ahīndra, Gajendra and Mahīdhara, these are the six princes who had renounced their authorities in favour of attaining the state of the *ūrdhva retasas* (transformers of virility into consciousness). (41)

अधिकारो हि वीर्यस्य प्रसर: कुलवर्त्मनि।
तदप्रसरयोगेन ते प्रोक्ता ऊर्ध्वरेतस:॥४२॥

Authority is the flow of virility through the channel of procreation. On account of their restraining themselves from it, they were known as *ūrdhva retasas*. (42)

अन्याश्च गुरुतत्पत्न्यः श्रीमत्कालीकुलोदिताः।
अनात्तदेहाः क्रीडन्ति तैस्तैर्देहैरशङ्किताः ।।४३।।

Several other teachers along with their wives, as has been observed in the text *Kālīkula*, move around disembodied and assume different bodies for elimination of doubt from the mind of the people. (43)

प्रबोधिततथेच्छाकैस्तज्जे कौलं प्रकाशते ।
तथारूपतया तत्र गुरुत्वं परिभाषितम् ।।४४।।

On arousal of the wish in anyone of the couples for giving birth to a child who might illuminate people by his knowledge of the *Kaula* system of approach to the inner world, they enter into the personalities of such couples and thus serve as teachers of the system in the dissemination of the knowledge. (44)

ते विशेषान्न संपूज्याः स्मर्तव्या एव केवलम्।
ततोऽभ्यन्तरतो वायुवह्न्योर्मातृकया सह ।।४५।।
मालिनी क्रमशः पूज्या ततोऽन्तर्मन्त्रचक्रकम् ।

Such progenies need not be worshipped in any particular way beyond simple remembrance of them. If they anyway are to be worshipped at all, they need to be worshipped via the mixing of air and fire with the utterance of *mātṛkā mantras* followed by the *mālinī* ones in the circle of *mantras*. (45-46a)

मन्त्रसिद्धप्राणसंवित्करणात्मनि या कुले ।।४६।।
चक्रात्मके चितिः प्रभ्वी प्रोक्ता सेह कुलेश्वरी।
सा मध्ये श्रीपरा देवी मातृसद्भावरूपिणी।।४७।।
पूज्याथ तत्समारोपादपराथ परापरा।
एकवीरा च सा पूज्या यदिवा सकुलेश्वरा।।४८।।

That fundamental centre of consciousness is called here as *Kuleśvarī* who presides over the entire spectrum of consciousness through her control over

its extension to senses, vital forces and vitalisation of *mantras*. She needs to be worshipped in the centre as the mother of the alphabet via superimposition of her manifestation on her as *aparā* and by taking herself also with it as *parāparā* along with Śiva Himself as *ekavīra*, to rule over her. (46b-48)

प्रसरेच्छक्तिरुच्छूना सोल्लासो भैरवः पुनः।
सङ्घट्टटानन्दविश्रान्त्या युग्ममित्थं प्रपूजयेत्।।४९।।
महाप्रकाशरूपायाः संविदो विस्फुलिङ्गवत्।
यो रश्म्योघस्तमेवात्र पूजयेद्देवतागणम्।।५०।।

She needs to be worshipped along with Śiva in Her conjugal form on becoming excited with her meeting with Śiva with all His delightfulness emanating in the form of waves of bliss. The gods should be worshipped here as sparks of the immensity of light emanating from it. (49-50)

अन्तर्द्वादशकं पूज्यं ततोऽष्टाष्टकमेव च।
चतुष्कं वा यथेच्छं वा का सङ्ख्या किल रश्मिषु ।।५१।।

Then should be worshipped by the worshipper the group of ten forces presiding over the twelve sensitive points in the body of himself, eight groups of eight universal forces and four goddesses presiding over the four main directions or even any number of deities as there is no limit to the number of rays emanating from the centre of consciousness (like the infinite rays emanating from the sun). (51)

माहेशी वैरिञ्ची कौमारी वैष्णवी चतुर्दिक्कम् ।
ऐन्द्री याम्या मुण्डा योगेशीरीशतस्तु कोणेषु ।।५२।।
पवनान्तमघोरादिकमष्टकमस्मिन्नथाष्टके क्रमशः।
सङ्घट्टानन्ददृशा सम्पूज्यं यामलीभूतम् ।।५३।।
अष्टाष्टकेऽपि हि विधौ नानानामप्रपञ्चिते बहुधा।
विधिरेष एव विहितस्तत्संख्या दीपमाला स्यात् ।।५४।।

The goddesses to be worshipped in the four main directions are Māheśī, Vairiñcī, Kumārī and Vaiṣṇavī while Aindrī, Yāmyā, Muṇḍā and Yogeśīrīśa are to be worshipped as presiding goddesses of the four corners. The eight forces

beginning from Aghora to Pavana related to the eight directions along with their conjugal counterparts also need to be worshipped with the joy of their conjugality. As regards the eight groups each consisting of eight names, this can be elucidated in several ways, practically; however, this can be surmised as a row of lamps (extending to any number). (52-54)

श्रीरत्नमालाशास्त्रे तु वर्णसंख्याः प्रदीपकाः ।
वर्णाश्च मुख्यपूज्याया विद्याया गणयेत्सुधीः॥५५॥

In the *Ratnamālā Śāstra* the number of letters is regarded as illuminator of things. Therefore, they need to be considered by the wise as the main object of worship in the context of knowledge. (55)

पीठक्षेत्रादिभिः साकं कुर्याद्वा कुलपूजनम्।
यथा श्रीमाधवकुले परमेशेन भाषितम् ॥५६॥
सृष्टिसंस्थितिसंहारानामक्रमचतुष्टयम् ।
पीठश्मशानसहितं पूजयेद्भोगमोक्षयोः ॥५७॥

Along with the worship of sacred seats and regions the families also need to be worshipped. This has been stated by Lord Śiva in the text known as *Mādhavakula* as follows: "For the sake of attainment of enjoyment and liberation both, the aspirant of them needs to worship all these four, namely, the process of creation, sustenance, dissolution, *anākhya* as well as sacred seat and cremation ground." (56-57)

आत्मनो वाथवा शक्तेश्चक्रस्याथ स्मरेदिकम्।
न्यस्यत्वेन विधिं देहे पीठाख्ये पारमेश्वरम्॥५८॥

Regarding oneself as the sacred seat of the Lord and hence as indwelt by the Śakti in the *cakras*, the aspirant should take it as worthy of assignment of different sacred seats to it. (58)

अट्टहासं शिखास्थाने चरित्रं च करन्ध्रके।
श्रुत्योः कौलगिरिं नासारन्ध्रयोश्च जयन्तिकाम् ॥५९॥
भ्रुवोरुज्जयिनीं वक्त्रे प्रयागं हृदये पुनः।

वाराणसीं स्कन्धयुगे श्रीपीठं विरजं गले।।६०।।
एडाभीमुदरे हालां नाभौ कन्दे तु गोश्रुतिम् ।
उपस्थे मरुकोशं च नगरं पौण्ड्रवर्धवम्।।६१।।
एलापुरं पुरस्तीरं सक्थ्यूर्वोर्दक्षिणादितः।
कुड्याकेशीं च सोपानं मायापूक्षीरके तथा।।६२।।
जानुजङ्घे गुल्फयुग्मे त्वाम्रातनृपसद्मनी।
पादाधारे तु वैरिञ्चीं कालाग्न्यवधिधारिकाम् ।।६३।।

Āttahāsa should be assigned to the crest, Caritra to gaps between fingers of both the hands, Kaulagiri to the ears, Jayantikā to both the nostrils, Ujjayinī to the eyebrows, Prayāga to the mouth, Vārāṇasī to the heart, Śrīpīṭha to both the shoulders, Viraja to the throat, Eḍābhī to the belly, Hālā to the navel, Gośruti to the *kanda*, Marukośa to the genitals, Nagara to right bone, Paunḍravardhana to the left bone, Elāpura to the right thigh, Purastīra to the left thigh, Kudyākeśī to the right knee, Sopāna to the left knee, Māyāpurī to the right leg, Kṣīraka to the left leg, Āmrātakeśvara to the right ankle, Rājagṛha to the left ankle and Brāhmī to the soles of the feet as it is determinator of the duration of the fire of time, *kālāgni*. (59-63)

नाहमस्मि नचान्योऽस्ति केवलाः शक्तयस्त्वहम् ।
इत्येवं वासनां कुर्यात्सर्वदा स्मृतिमात्रतः ।।६४।।

'I am not what I have been claiming myself to be, nor am I anything else but simply a conglomeration of forces.' The aspirant should remain always conceiving of himself like this in his memory. (64)

न तिथिर्न नक्षत्रं नोपवासो विधीयते।
ग्राम्यधर्मरतः सिद्ध्येत्सर्वदा स्मरणेन हि।।६५।।

There is neither the necessity of thinking of any auspicious date nor of fasting. Anyone by just remaining conscious of this fact constantly is sure to attain *siddhi* even though engaged in fulfilment of instinctive drives. (65)

मातङ्गकृष्णसौनिक-

कार्मुकचार्मिकविकोषिधातुविभेदाः
मात्स्यिकचाक्रिकदयिता-
स्तेषां पत्न्यो नवात्र नवयागे ।।६६।।

The nine kinds of sacrifices serve as his wives as Mātaṅgī, Kṛṣṇā, Saunikī, Kārmukī, Cārmikī, Vikoṣkī, Mātsykī, Cāṛkī and Dvajinī serve their respective husbands. (66)

सङ्गमवरुणाकुलगि-
र्यट्टहासजयन्तीचरित्रकाम्रककोट्टम्।
हैमपुरं नवमं स्या
न्मध्ये तासां च चक्रिणी मुख्या।।६७।।

Houses of these nine kinds of wives are like the following nine sacred places, namely, Saṅgama, Varuṇa, Kulagiri, Attahāsa, Jayantī, Caritra, Āmraka, Devikoṭṭa and Hiraṇyapura with Cakṛṇī being the most important among them. (67)

बीजं सा पीडयते
रसशल्कविभागतोऽत्र कुण्डलिनी।
अध्युष्टपीठनेत्री कन्दस्था विश्वतो भ्रमति।।६८।।

Kuṇḍalinī as the deity presiding over the spectrum of consciousness sitting on her seat of the *kanda* moves all around the universe crushing the seed and separating the *śalka* (husk/coarse fibres/scales/linters) and the oil from each other. (68)

इष्ट्वा चक्रोदयं त्वित्थं मध्ये पूज्या कुलेश्वरी।
सङ्कर्षिणी तदन्तान्ते संहाराप्यायकारिणी।।६९।।
एकवीरा चक्रयुक्ता चक्रयामलगापि वा।

Having made offerings to the start of the circle this presiding deity of the circle needs to be worshipped in the middle followed by the worship of the Saṅkarṣiṇī Devī who is responsible for the withdrawal of the universe to herself. She takes

round (of the body via the nervous system) besides that of the entire universe by way of generation of it in her conjugal form with only the Supreme Lord as her sole consort. (69-70a)

ईशेन्द्राग्नियमक्रव्यात्कवायूदक्षु हासतः ।।७०।।
त्रिकं त्रिकं यजेदेतद्भाविस्वत्रिकसंयुतम् ।

Worship needs to be offered to Īśa, Indra, Agni, Yama, Nikṛti, Varuṇa and Kubera in all the directions along with three agencies taken from Aṭṭahāsa, etc. in a group of three in each case. (70b-71a)

हृत्कुण्डली भ्रुवोर्मध्यमेतदेव क्रमात्त्रयम् ।।७१।।
श्मशानानि क्रमात्क्षेत्रभवं सद्योगिनीगणम्।

Heart, *kuṇḍalinī* and the centre between the eyebrows are the three grounds of cremation along with their *yoginis*. (71b-72a)

वस्वङ्गुलोन्नतानूर्ध्ववर्तुलान् क्षाममध्यकान् ।।७२।।
रक्तवर्तीञ्श्रुतिदृशो दीपान्कुर्वीत सर्पिषा।

Four earthen lamps eight finger-ends high, round at the top, contracted in the middle, should be kept lighted by means of clarified butter and red wick in the four directions. (72b-73a)

यत्किञ्चिदथवा मध्ये स्वानुष्ठानं प्रपूजयेत् ।।७३।।
अद्वैतमेव न द्वैतमित्याज्ञा परमेशितुः।
सिद्धान्तवैष्णवाद्युक्ता मन्त्रा मलयुतास्ततः।।७४।।
तावत्तेजोऽसहिष्णुत्वान्निर्जीवाः स्युरिहाद्वये ।

Meanwhile the aspirant needs to offer worship to whomsoever he has to as per his necessity with the sense of oneness between himself and the deity worshipped as has been required by the Supreme Lord. *Mantras* used by followers of Siddhānta and Viṣṇu, etc. are malicious and therefore are incapable of bearing the brilliance of non-dualism as followed here. (73b-75a)

कलशं नेत्रबन्धादि मण्डलं स्रुक्स्रुवानलम् ।।७५।।
हित्वात्र सिद्धिः सन्मद्ये पात्रे मध्ये कृशां यजेत्।
अहोरात्रमिमं यागं कुर्वतश्चापरेऽहनि।।७६।।
वीरभोज्ये कृतेऽवश्यं मन्त्राः सिद्ध्यन्त्ययत्नतः।
पीठस्तोत्रं पठेदत्र यागे भाग्यावहाह्वये ।।७७।।

Water-pot, blindfold, *maṇḍala*, ladle and its feminine counterpart, all these objects of other forms of worship have to be left apart and what is to be made use of is simply the vessel of wine for satiation of consciousness in all its subtlety. This sacrifice needs to be continued to be performed on the next day and night followed by feasting of heroic persons (*vīra-bhoja*) with the consequence of *siddhi* in the *mantras* concerned quite effortlessly. Finally, the aspirant should make a reading of the prayer to the sacred seats signalling the end of this sacrifice supposed to be bearer of good fortune. (75b-77)

मूर्तीरेवाथवा युग्मरूपा वीरस्वरूपिणीः।
अवधूता निराचाराः पूजयेत्क्रमशो बुधः।।७८।।

Alternatively (with the same end) the wise aspirant may offer worship to statues of heroic women in conjugal forms as having risen above worldly feelings, emotions and sentiments and formalities of life required to be observed in social life. (78)

एक एवाथ कौलेशः स्वयं भूत्वापि तावतीः।
शक्तीर्यामलयोगेन तर्पयेद्विश्वरूपवत् ।।७९।।

This is so because only one Lord of Kula assuming the forms of all Forces is capable of satiating all the forces conjugally on the universal scale. (79)

क्रमो नाम च कश्चित्स्यात्प्रकाशमयसंविदि।
चिद्भावो हि नास्त्येव तेनाकालं तु तर्पणम् ।।८०।।

Since consciousness is eternally self-luminous leaving nothing bereft of itself, therefore, there is no span of time at all when it cannot be worshipped. (80)

अत्र क्रमे भेदतरोः समूलमुन्मूलनादासनपक्षचर्चा।
पृथङ्न युक्ता परमेश्वरो हि
स्वशक्तिधाम्नीव विशंश्रमीति ।।८१।।

The tree of order in time has been removed from this system root and branch, therefore, there is no necessity of any order here as well as that of seat. The Supreme Lord remains resting here perpetually. (81)

ततो जपः प्रकर्तव्यस्त्रिलक्षादिविभेदतः।
उक्तं श्रीयोगसञ्चारे स च चित्रस्वरूपकः।।८२।।

Therefore, only *japa* (muttering of *mantras*) needs to be performed here in the world over three lakh (three hundred thousand) in their various varieties, as has been said in the text known as *Yogasañcāra*. (82)

उदये सङ्गमे शान्तौ त्रिलक्षो जप उच्यते।
आस्ये गमागमे सूत्रे हंसाख्ये शैवयुग्मके ।।८३।।
पञ्चलक्षा इमे प्रोक्ता दशांशं होममाचरेत् ।
नेत्रे गमागमे वक्त्रे हंसे चैवाक्षसूत्रके ।।८४।।
शिवशक्तिसमायोगे षड्लक्षो जप उच्यते ।
नेत्रे गमागमे कर्णे हंसे वक्त्रे च भामिनी।।८५।।
हस्ते च युग्मके चैव जपः सप्तविधः स्मृतः।
नेत्रे गमागमे कर्णावास्यं गुह्यं च गुह्यकम्।।८६।।
शतारेषु च मध्यस्थं सहस्रारेषु भामिनि।
जप एष रुद्रलक्षो होमोऽप्यत्र दशांशतः।।८७।।
नेत्रे गमागमे कर्णौ मुखं ब्रह्मबिलान्तरम् ।
स्तनौ हस्तौ च पादौ च गुह्यचक्रे द्विरभ्यसेत् ।।८८।।

Three lakhs of mutterings need to be done on each one of the centres of nerves, namely, the source of the meeting points and the point of subsidiary as also in the interior of the mouth, the source of incoming and outgoing breath, the source of senses, the heart and the *mūlādhāra cakra* or the *dvadaśānta* as the

meeting points of Śiva and Śakti. The numbers of these mutterings of *mantras* are five lakh and they are to be followed by fifty thousand oblations to fire. Six lakh *japas* are required to be done on both the eyes, movement of breaths in and out on the source of the sound *haṁ* and *sa* and on the rosary of *akṣa-sūtra*. On the meeting of Śiva and Śakti six lakh *japas* are required to be made and also on both the eyes, movement of breath in and out, on both the ears, source of sounds of *haṁ* and *sa* in the mouth. So is to be done on both the hands, both the eyes, coming in and going out of the breath, on ears, in the mouth and on the secret point. So is also to be done on the hundred-petalled lotus as well as on the thousand-petalled. The number of all these *japas* reaches eleven lakh and hence the number of oblations of *japas* is required to be made on the eyes, breaths, ears, on the mouth, inside the *suṣumnā,* on breasts, hands, feet and the secret *cakra*. (83-88)

NOTES:

Akṣa-sūtra: In the Tantric terminology, *devanāgarī* alphabets from *a* to *kṣ* are known as *akṣa-sūtra*. As the number of sounds in the alphabet is fifty from *a* to *kṣ*, the rosary thus made of such sounds is supposed as representative of the alphabet. According to *Gautamīya Tantra*, it bestows every form of prosperity.

यत्र यत्र गतं चक्षुर्यत्र यत्र गतं मनः।
हंसास्तत्र द्विरभ्यस्यो विकासाकुञ्चनात्मकः॥८९॥

Wherever the eyesight, the *manas*, and the breath in the form of *haṁ* and *sa* may be directed to, the *japa* should be addressed to the same point twice following expansion and contraction of that target. (89)

स आत्मा मातृका देवी शिवो देहव्यवस्थितः।
अन्यः सोऽन्योऽहमित्येवं विकल्पं नाचरेद्यतः॥९०॥

It is the Self (*ātman*) which is the goddess *mātṛkā* as well as Lord Śiva lying in the body. It is imperative for the aspirant not to treat them as different from oneself. (90)

यो विकल्पयते तस्य सिद्धिमुक्ती सुदूरतः ।
अथ षोडशलक्षादिप्राणचारे पुरोक्तवत्॥९१॥

He who has any doubt about the oneness between these two sides, is far away from *siddhi* as well as liberation in spite of having done *japas* numbering to the extent of sixteen lakh on the movement of breath, as has been remarked already. (91)

शुद्धाशुद्धविकल्पानां त्याग एकान्त उच्यते।
तत्रस्थः स्वयमेवैष जुहोति च जपत्यपि।।९२।।

Getting rid of the discrimination between the pure and the impure is known as *ekānta*, perusal of only one end. Taking his stand on that solitary point of choicelessness; the aspirant performs his *japa* as well the act of oblation to fire. (92)

जपः सञ्जल्पवृत्तिश्च नादामर्शस्वरूपिणी।
तदामृष्टस्य चिद्वह्नौ लयो होमः प्रकीर्तितः ।।९३।।

Japa is a kind of contemplation on ideas in an articulate form while oblation is the act of offering it to the fire of consciousness. (93)

आमर्शश्च पुरा प्रोक्तो देवीद्वादशकात्मकः।
द्वे अन्त्ये संविदौ तत्र लयरूपाहुतिक्रिया ।।९४।।

Contemplation has already been talked about as twelve forms of the Goddess including the knower, the object of knowledge and the standard of the act of knowing as multiplied by the four states of creation, sustenance, dissolution and the inexplicable including the two forms of consciousness, namely, getting dissolved and remaining involved in the act of offering. Coalescence of all of them into one is the act of offering. (94)

दशान्यास्तदुपायायेत्येवं होमे दशांशताम्।
श्रीशम्भुनाथ आदिक्षत्त्रिकार्थाम्भोधिचन्द्रमाः।।९५।।

Coalescence of all these factors of the Ultimate Reality into one and offering of it as oblation to the Supreme is the secret of making one-tenth time of the oblation to the fire. this is what honourable Śambhunātha, as the moon of the ocean of secrets of the *Trika* system has communicated to me. (95)

साकं बाह्यस्थया शक्त्या यदा त्वेष समर्चयेत् ।
तदायं परमेशोक्तो रहस्यो भण्यते विधिः।।९६।।

It is only when the aspirant is able to worship Śiva by means of the entire externality of things by putting it together like this, that he fulfils the precondition of knowing the secret of the *sādhanā* of this system as pointed by the Supreme Lord. (96)

उक्तं श्रीयोगसञ्चारे ब्रह्मचर्ये स्थितिं भजेत् ।
आनन्दो ब्रह्म परमं तच्च देहे त्रिधो स्थितम्।।९७।।
उपकारि द्वयं तत्र फलमन्यत्तदात्मकम्।

It has been mentioned in the text *Yogasañcāra* that the worshipper of Śiva needs always to observe *brahmacarya* since the Ultimate Reality is delight and lies in the body in a threefold form, (namely, *sat*, *cit* and *ānanda*), out of which while the former two serve as means, the last one is directly the result of It as it is one with It. (97-98a)

ओष्ठ्यान्त्यत्रितयासेवी ब्रह्मचारी स उच्यते।।९८।।
तद्वर्जिता ये पशव आनन्दपरिवर्जिताः।
आनन्दकृत्रिमाहारास्तद्वर्जं चक्रयाजकाः।।९९।।
द्वयेऽपि निरये यान्ति रौरवे भीषणे त्विति।

He is said to be a *brahmacārī,* celibate who is enjoyer of wine (*madya*), meat (*māṁsa*) and sex (*maithuna*) while those who abstain from all these objects of enjoyment are animal-like. Those who take food shorn of delight as also those who are worshippers of *cakras* both of them have to go to hell known as *raurava.* (98b-100a)

शक्तेर्लक्षणमेतावत्तद्वतो ह्यविभेदिता ।।१००।।
तादृशीं तेन तां कुर्यान्नतु वर्णाद्यपेक्षणम् ।

The characteristic quality of *śakti* (the woman) is to cherish the sense of her oneness with her husband. The worshipper should choose only such an associate of him (in the sacrifice of life) without caring for her caste, etc. (100b-101a)

लौकिकालौकिकद्व्यात्मसङ्गात्तादात्म्यतोऽधिकात्।।१०१।।
कार्यहेतुसहोत्था सा त्रिधोक्ता शासने गुरोः।
साक्षात्परम्परायोगात्तत्तुल्येति त्रिधा पुनः।।१०२।।

The attribute of oneness is created on the three accounts, sex relationship, unanimity of ideas and oneness of pursuit of the goal of life. Out of these the third one as arising out of the cause of the duty is of three kinds, as born directly as out of three intervening connections and as spontaneously. (101b-102)

श्रीसर्वाचारहृदये तदेतदुपसंहृतम्।
षडेताः शक्तयः प्रोक्ता भुक्तिमुक्तिफलप्रदाः।।१०३।।

In the text *Sarvācāra Hṛdaya* summarily these six kinds of forces are regarded as means of enjoyment and liberation both. (103)

द्वाभ्यां तु सृष्टिसंहारौ तस्मान्मेलकमुत्तमम् ।
तामाहृत्य मिथोऽभ्यर्च्य तर्पयित्वा परस्परम् ।।१०४।।
अन्तरङ्गक्रमेणैव मुख्यचक्रस्य पूजनम्।
यदेवानन्दसन्दोहि संविदो ह्यन्तरङ्गकम्।।१०५।।
तत्प्रधानं भवेच्चक्रमनुचक्रमतोऽपरम्।

Since creation and dissolution both are made possible through the unification of two agencies, namely, Śiva and Śakti, this unification proves the best. Having brought the female as a representative of Śakti, having worshipped each other mutually and satiated, they should worship the main *cakra* inwardly. The main *cakra* is that which is effulgent with delight and serves as the tool of interiorisation of consciousness. All other *cakras* are just followers of it. (104b-106a)

विकासात्तृप्तितः पाशोत्कर्तनात्कृतिशक्तितः ।।१०६।।
चक्रं कसेश्चकेः कृत्या करोतेश्च किलोदितम्।
यागश्च तर्पणं बाह्ये विकासस्तच्च कीर्त्यते।।१०७।।

The word *cakra* might have been derived from as many as four roots, namely, *kas* (to develop), *cak* (to satisfy), *kṛt* (to cut) and *kṛ* (to do), as it results in

development and fulfilment, satisfaction, cutting the bond and stimulation of action while oblation is meant for satiation and outward movement. (106b-107)

चक्रानुचक्रान्तरगाच्छक्तिमत्परिकल्पितात्।
प्राणगादप्यथानन्दस्यन्दिनोऽभ्यवहारतः।।१०८।।
गन्धधूपस्त्रगादेश्च बाह्यादुच्छलनं चितः।

Cakra is also known as such on account of involving circle within circle, production of force, operation within the life-force, bearing of delight and enjoyability on account of its association with smell, fragrance, illumination, etc. which are indicative of the delightful manifestation of the inner being (*citta*). (108-109a)

इत्थं स्वोचितवस्त्वंशैरनुचक्रेषु तर्पणम् ।।१०९।।
कुर्वीयातामिहान्योन्यं मुख्यचक्रैकताकृते।

In this way, the male and the female should satiate themselves through use of each other's sensitive parts of the body as per their choice following unification of their main *cakras*. (109b-110a)

उक्तं च त्रिशिरस्तन्त्रे विमलासनगोचरः।।११०।।
अक्षषट्कस्य मध्ये तु रुद्रस्थानं समाविशेत्।

It has been pointed out in the *Tantra* known as *Triśiras* that staying in the faultless seat the aspirant should make his entry into the state of Rudra in the midst of the point of coordination among the senses and *manas*. (110b-111a)

निजनिजभोगाभोगप्रविकासिनिजस्वरूपपरिमर्शे।।१११।।
क्रमशोऽनुचक्रदेव्यः संविच्चक्रं हि मध्यमं यान्ति।

Due to expansion in their respective areas of enjoyment through mutual coordination, the presiding deities of these *cakras* proceed to the centre of consciousness. (111b-112a)

स्वस्थतनोरपरस्य तु ता देहाधिष्ठितं विहाय यतः।।११२।।
आसत इति तदहंयुर्नो पूर्णो नापि चोच्छलति।

Different from it is the case of the individual since the sense-deities of whom have been engaged outside the body, that sticker of egoism never reaches perfection nor does get filled with the state of overflowing sense of fulfilment. (112b-113a)

अनुचक्रदेवतात्मकमरीचिपरिपूरणाधिगतवीर्यम् ॥११३॥
तच्छक्तिशक्तिमद्युगमन्योन्यसमुन्मुखं भवति।

Being filled with the rays of the force of the deities of subordinate *cakras* the conjugal young man and woman look exclusively to only each other. (113b-114a)

तद्युगलमूर्ध्वधामप्रवेशसंस्पर्शजातसङ्क्षोभम् ॥११४॥
क्षुभ्नात्यनुचक्राण्यपि
तानि तदा तन्मयानि न पृथक्तु।
इत्थं यामलमेतद्गलितभिदासंकथं यदेव स्यात्॥११५॥

The pair, on the other hand, getting stimulated by the sense of entering into the state of the supramental, stimulates the deities of the subordinate *cakras* themselves with the sense of oneness with them and by no means as anyway different from them. Thus, that pair getting redeemed of mutual difference becomes one and the same. (114b-115)

क्रमतारतम्ययोगात्सैव हि संविद्विसर्गसङ्घट्टः।
तद्ध्रुवधामानुत्तरमुभयात्मकजगदुदारसानन्दम्॥११६॥

Due to fusion of serialisation and propriety into one that dismissal in the midst of unification becomes a miniature form of the dispersal from the highest state of perpetuity of the Supreme Being towards the creation of the world with all its broad expansive delightfulness. (116)

नो शान्तं नाप्युदितं
शान्तोदितसूतिकारणं परं कौलम्।
अनवच्छिन्नपदेप्सु-
स्तां संविदमात्मसात्सदा कुर्यात् ॥११७॥

It is that intermediacy of states which is neither exclusively peaceful nor one of exclusive dynamism. It is rather that state of balance between rest and movement which is the root of creation and has been characterised as *kaula*. The aspirant of the attainment of the state of infinity needs to realise that state of Consciousness well within himself. (117)

अनवच्छिन्नं परमार्थतो हि रूपं चितो देव्याः।
ईदृक्तादृक्प्रायप्रशमोदयभाव विलयपरिकथया।।११८।।

Indeed, the fundamental state of the goddess of Consciousness is infinite which, however, has got bifurcated into this and that, stasis and dynamics owing to its self-obliviousness. (118)

अनवच्छिन्नं धाम प्रविशेद्वैसर्गिकं सुभगः।
शान्तोदितात्मकं द्वय-
मथ युगपदुदेति शक्तिशक्तिमतोः।।११९।।

So that the individual may attain the state of infinitude of consciousness easily, there has been made the fusion of the states of rest and mobility representing Śiva and Śakti respectively. (119)

रूपमुदितं परस्परधामगतं शान्तमात्मगतमेव।
उभयमपि वस्तुतः किल
यामलमिति तथोदितं शान्तम्।।१२०।।

Though both of them within themselves are perfectly at rest and yet when they confront each other they become stimulated, this happens in their conjugal state. (120)

शक्तिस्तदुचितां सृष्टिं पुष्णाति नो तद्वान्।
शान्तोदितात्मकोभयरूपपरामर्शसाम्ययोगेऽपि।।१२१।।

Indeed, it is Śakti, and by no means the Lord of Śakti, which nourishes the creation as per her nature even in spite of having moved to the mixed state of stasis and dynamic is made possible through their concurrence. (121)

प्रविकस्वरमध्यपदा शक्तिः शास्त्रे ततः कथिता।
तस्यामेव कुलार्थं सम्यक् संचारयेद्गुरुस्तेन ।।१२२।।
तद्द्वारेण च कथितक्रमेण संचारयेत नृषु।

This is why Śakti has been characterised in the *Śāstra* as the intervening state of bloom. Therefore, the teacher needs to stimulate his disciple towards it properly in the interest of the *Kaula* system of knowledge and wisdom. (122-123a)

स्वशरीराधिकसद्भावभावितामिति ततः प्राह।।१२३।।
श्रीमत्कल्लटनाथः प्रोक्तसमस्तार्थलब्धये वाक्यम्।

Motivation towards this knowledge and wisdom amongst men needs to be created through females, having accorded respect to them more than to one's own body for the sake of meeting the end in the form of transmission of it to people at large. This has been observed by honourable Kallaṭanātha. (123b-124a)

तन्मुख्यचक्रमुक्तं महेशिना योगिनीवक्त्रम्।।१२४।।
तत्रैष सम्प्रदायस्तस्मात्संप्राप्यते ज्ञानम्।

It is via the medium of the mouth of a female. *yoginī-vaktra* that Lord Śiva Himself has transmitted this knowledge of our system to us. (124b-125a)

तदिदमलेख्यं भणितं वक्त्राद्वक्त्रस्थमुक्तयुक्त्या च ।।१२५।।
वक्त्रं प्रधानचक्रं स्वा संविल्लिख्यतां च कथम्।

Since mouth has served as the main medium (*cakra*) of transmission of this knowledge through the chain of passing from mouth to mouth (of the teacher and the taught), it has not been committed to written which at the same time lies beyond the range of suitability for it. (125b-126a)

अथ सृष्टे द्वितयेऽस्मिन्
शान्तोदितधाम्नि येऽनुसंदधते।।१२६।।
प्राच्यां विसर्गसत्तामनवच्छिदि ते पदे रूढाः।

Those who follow this second state of fusion of rest and stimulation which is primary to the state of division, they have access to the highest state of being preceding the state of division. (126b-127a)

ये सिद्धिमाप्तुकामास्तेऽभ्युदितं रूपमाहरेयुरथो।।१२७।।
तेनैव पूजयेयुः संविन्नैकट्यशुद्धतमवपुषा।

Those who are desirous of attaining *siddhi* in enjoyment need to try to approach this manifest form of Consciousness through the body purified at its best via its proximity to Consciousness. (127b-128a)

तदपिच मिथो हि वक्त्रा-
त्प्रधानतो वक्त्रगं यतो भणितम् ।।१२८।।
अजरामरपददानप्रवणं कुलसंज्ञितं परमम्।

Since this knowledge known as *kaula* has emerged originally from the mouth of Śiva and has been transmitted via the channel of mouths, it is capable of making available the state of being immune to old age and death both. (128b-129a)

येऽप्यप्राप्तविबोधास्तेऽभ्युदितोत्फुल्लयागसंरूढाः।।१२९।।
तत्परिकल्पितचक्रस्थदेवताः प्राप्नुवन्ति विज्ञानम्।

Those who have remained unaware of this secret knowledge and yet have been engrossed in its externalised form of the sacrifice through worship of the deities of the *cakras*, they, too, have got the advantage of this system of knowledge. (129b-130a)

ते तत्र शक्तिचक्रे तेनैवानन्दरसमयेन बहिः।।१३०।।
दिक्षु चतसृषु प्रोक्त-
क्रमेण गणनाथतः प्रभृति सर्वम्।
संपूज्य मध्यमपदे कुलेशयुग्मं त्वरात्रये देवीः।।१३१।।
बाह्ये प्रत्यरमथ किल
चतुष्कमिति रश्मिचक्रमर्कारम्।

In the four directions he should worship all the deities beginning with Gaṇeśa while in the middle the pair of the deities of the *kula* and in the interior on the three lines of the triangle the goddesses. On the exterior side of the triangle four circles should be drawn. The exterior one of all of them should have twelve spokes in it, the next one eight spokes, the third one sixteen spokes with circle of the goddess being the innermost. Thus, remaining contemplating like this the aspirant should worship the gods and the goddess. (130b-132a)

अष्टकमष्टाष्टकमथ
विविधं संपूजयेत्क्रमेण मुनिः।।१३२।।
निजदेहगते धामनि तथैव पूज्यं समभ्यस्येत्।
यत्तच्छान्तं रूपं तेनाभ्यस्तेन हृदयसंवित्त्या।।१३३।।
शान्तं शिवपदमेति हि गलिततरङ्गार्णवप्रख्यम्।
तच्छान्तपदाध्यासाच्चक्रस्थो देवतागणः सर्वः।।१३४।।
तिष्ठत्युपरतवृत्तिः शून्यालम्बी निरानन्दः।

The contemplative sage needs to worship the deities in eight groups of eight each on his body taking it as the abode of gods and goddesses. Through worship of that state of one's inmost being which is absolutely at rest via the inmost consciousness, the aspirant moves across the sea of the world. On his attainment of that state, all the gods presiding over the *cakras* also come to rest in the void of the supernal delight (*nirānanda*). (133-135a)

योऽप्यनुचक्रदृगादिस्वरूपभाक्सोऽपियत्तदायत्तः।।१३५।।
तेनानन्दे मग्नस्तिष्ठत्यानन्दसाकाङ्क्षः।

Even those deities who preside over such *cakras* as the senses on the imperative of those of main ones, they as well remain dipped in that delight on account of being aspirant of it. (135b-136a)

परतत्स्वरूपसङ्घट्टमन्तरेणैष करणरश्मिगणः।।१३६।।
आस्ते हि निः स्वरूपः स्वरूपलाभाय चोन्मुखितः।
रणरणकरसान्निजरसभरितबहिर्भावचर्वणवशेन।।१३७
विश्रान्तिधाम किञ्चिल्लब्ध्वा स्वात्मन्यथार्पयते।

The senses remain formless on account of their lacking in direct contact with the Supreme Being and therefore depend for the same on intervening agencies for coming to themselves and yet remain eager to get formed. They, indeed, are eager to share a bit of the joy out of the infinite delight of the inmost Self to chew for the sake of externalisation which is the purpose of their being. (136b-138a)

तन्निजविषयार्पणतः पूर्णसमुच्छलितसंविदासारः।।१३८।।
अनुचक्रदेवतागणपरिपूरणजातवीर्यविक्षोभः।
चक्रेश्वरोऽपि पूर्वोक्तयुक्तितः प्रोच्छलेद्रभसात् ।।१३९।।

Īśvara, as the Lord of *cakras*, also becomes agitated by the offerings of the main deities of the *cakras* in excess, and, therefore, is prone not only to get fulfilled but also overflow with it quite quickly. (138b-139)

त्रिविधो विसर्ग इत्थं सङ्घट्टः प्रोदितस्तथा शान्तः।
विसृजति यतो विचित्रः।
सर्गो विगतश्च यत्र सर्ग इति।।१४०।।

The word *visarga* is used together in three senses, namely, on account of being derived from the root *srj*, to create, it means in the first place meeting together for the experience of the state of joy, secondly for getting excited and finally for the experience of fulfilment and peace following the accomplishment. (140)

श्रीतत्त्वरक्षणे श्रीनिगमे त्रिशिरोमते च तत्प्रोक्तम्।
कुण्डं शक्तिः शिवो लिङ्गं मेलकं परम पदम्।।१४१।।
द्वाभ्यां सृष्टिः संहृतिस्तद्विसर्गस्त्रिविधो गमे।

So has been observed in the *Śrīgama Śāstra* for the sake of preservation of the essential sense of the *Śāstra*. According *Triśiro Bhairava Śāstra*, *Kuṇḍa* stands for the Śakti, Śiva for the emblem representing the phallus while unification of the two for the state of highest order of delight. It is via unification of the two that are made possible creation, withdrawal to the state of sustenance and dissolution as the *Śrīgama Śāstra* tells us. (141-142a)

स्रोतोद्वयस्य निष्ठान्तमूर्ध्वाधश्चक्रबोधनम् ॥१४२॥
विश्रामं च समावेशं सुषीणां मरुतां तथा।
गतभेदं च यन्त्राणां सन्धीनां मर्मणामपि॥१४३॥

The aspirant has to take care of both the channels of breath until the state of their getting fused together, awakening of the *cakras* both lower and higher, rest and integration of the apertures in the body and movement of the life-force throughout it, control of the organs, joints and sensitive points in it. (142b-143)

द्वासप्ततिपदे देहे सहस्रारे च नित्यशः।
गत्यागत्यन्तरा वित्ती सङ्घट्टयति यच्छिवः॥१४४॥
तत्प्रयत्नात्सदा तिष्ठेत्सङ्घट्टे भैरवे पदे।
उभयोस्तन्निराकारभावसंप्राप्तिलक्षणम्॥१४५॥
मात्राविभागरहितं सुस्फुटार्थप्रकाशकम्।

That aspirant becomes like Śiva who controls and understands the processes going on in his body as the seat of seventy-two thousand nerves spread up to the thousand-petalled lotus, serving as the passage of movement of the life-force through them and controls them duly. He should remain constantly engaged in his effort to keep all this uniformly in his control and sustained which is the necessity of remaining constant in the state of Bhairava which is the state of entrance into that of formlessness which is one of getting rid of sensory bifurcations and attainment of vivid realisation of the objective aspired for. (144-146a)

अभ्यस्येद्भावसंवित्तिं सर्वभावनिवर्तनात्॥१४६॥
सूर्यसोमौ तु संरुध्य लयविक्षेपमार्गतः ।

He should put in effort to remain sustained in the awareness of his attaining to this state of his essential being having got rid of the existence of anything else as apart from it through his control over the passages of breath along the solar and lunar both the channels and redirecting them to operate along the third intermediary passage (known as *suṣumnā*) getting fused together. (146b-147a)

एवं त्रिविधविमर्शावेशसमापत्तिधाम्नि य उदेति॥१४७॥
संवित्परिमर्शात्मा ध्वनिस्तदेवेह मन्त्रवीर्यं स्यात्।

तत्रैवोदिततादृशफललाभसमुत्सुकः स्वकं मन्त्रम्॥१४८॥
अनुसन्धाय सदा चेदास्ते मन्त्रोदयं स वै वेत्ति।

From this threefold process of contemplation, evocation and resolution what emerges is the sound standing for the effusion out of the contact with consciousness and hence it should be regarded as the seat of *mantra*. Under the motivation of attaining to such a profound result of his *sādhanā*, if the aspirant were constantly to remain sustained in his perusal, he is sure to have got the *mantra* awakened in him. (147b-149a)

अत्रैव जपं कुर्यादनुचक्रैकत्वसंविदागमने॥१४९॥
युगपल्लक्षविभेदप्रपञ्चितं नादवृत्त्यैव ।

On this point of emergence of integral consciousness as a result of merger of the consciousness of the circles of consciousness subordinate to it via concentration on the seed sound responsible for the state of diffusion one should practise muttering of the *mantra*. (149b-150a)

श्रीयोगसञ्चरेऽपि च मुद्रेयं योगिनीप्रिया परमा ॥१५०॥
कोणत्रयान्तराश्रितनित्योन्मुखमण्डलच्छदे कमले।

According to the *Tantra* known as *Yogasañcara*, this posture known as *ṣaḍara*, formed through combination of outlines of the two triangles is excessively favourite to the *yoginis* residing on the mouth of the female's triangle lying await eagerly for such an opportunity of contact of the two sides. (150b-151a)

सतताावियुतं नालं षोडशदलकमलकलितसन्मूलम्॥१५१॥
मध्यस्थनालगुम्फितसरोजयुगघट्टनक्रमादग्नौ।
मध्यस्थपूर्णसुन्दरशशधरदिनकरकलौघसङ्घट्टात्॥१५२॥
त्रिदलारुणवीर्यकलासङ्गान्मध्येऽङ्कुरः सृष्टिः।

Remaining constantly united with their respective stalks having their roots in the sixteen-petalled lotuses of the bodies of the male and the female as also infused with the secretions of their central nerves (known as *suṣumnā*) on account of contact of the two sides resulting in the interaction between full lunar and the

solar forces providing in the form of the red secretion from the female and the white from the male, there grows the sprout of creation. (151b-153a)

इति शशधरवासरपतिचित्रगुसंघट्टमुद्रया झटिति॥१५३॥
सृष्ट्यादिक्रममन्तः कुर्वंस्तुर्ये स्थितिं लभते।

Thus having assumed this peculiar posture of release of the lunar and solar secretions and passing internally through the processes of creation, sustenance and dissolution both female and male attain the fourth state of consciousness. (153b-154a)

एतत्खेचरमुद्रावेशोऽयोन्यस्य शक्तिशक्तिमतोः॥१५४॥
पानोपभोगलीलाहासादिषु यो भवेद्विमर्शमयः।
अव्यक्तध्वनिरावस्फोटश्रुतिनादनादान्तैः॥१५५॥
अव्युच्छिन्नानाहतरूपैस्तन्मन्त्रवीर्यं स्यात् ।

It is a kind of emotional upsurge kindred to that of the *khecarī mudrā*. During these moments of stay of the Śakti and its owner are in the state of void; whatever they do in the form of drinking and enjoyment of each other to the accompaniment of smile and laughter between themselves in the form of inexplicit articulation from verbal to the state of silence continuously and spontaneously should be regarded as the seed of *mantra*. (154b-156a)

इति चक्राष्टकरूढः सहजं जपमाचरन् परे धाम्नि॥१५६॥
यद्भैरवाष्टकपदं तल्लभतेऽष्टककलाभिन्नम्।
गमनागमनेऽवसितौ कर्णे नयने द्विलिङ्गसंपर्के ॥१५७॥
तत्संमेलनयोगे देहान्ताख्ये च यामले चक्रे।
कुचमध्यहृदयदेशादोष्ठान्तं कण्ठगं यदव्यक्तम् ॥१५८॥
तच्चक्रद्वयमध्यगमाकर्ण्य क्षोभविगमसमये यत्।
निर्वान्ति तत्र चैवं योऽष्टाविधो नादभैरवैः परमः॥१५९॥
ज्योतिर्ध्वनिसमीरकृतः
सा मान्त्री व्याप्तिरुच्यते परमा।

Thus having ascended and passed along the group of eight *cakras* muttering spontaneously the *mantras* in that highest state of being, what the pair attains in the form of eight steps of Bhairava are, indeed, eight *kalās*. Breathing-in and breathing-out, intellect, ears, eyes, proximation of the male and female genitals, contact between the two and the state of *dvādaśānta* these eight are the conjugal *cakras*. Breast, nipple, heart, the point of unstruck sound, *viśuddha*, throat, palate and the lower lip, these are the eight points of the body of a female which serve as the eight sources of delight subsidiary to the peculiar sound (*bhairava*) produced by the female at that height of mating. The light of the half-moon, the inexplicit sound and the touch all three combined are known as most comprehensive constituents of the universe on the physical side as well as that of pervasion of *mantra*. (156b-160a)

सकलाकलेशशून्यं
कलाढ्यखमले तथा क्षपणकं च ।।१६०।।
अन्त:स्थं कण्ठ्योष्ठ्यं
चन्द्राद्व्याप्तिस्तथोन्मनान्तेयम् ।

The eight Bhairava sounds are shorn of the three principles of Śakti, the Lord as well as that of their mutual fusion, are engrossed in the malice of *kha* and thus are associated with the sound *kṣa* standing for all the letters from *k* to *s* of the *mātṛkā* representing from gutturals to labials pronounced from the *ājñā cakra* to the state of transcendence of the mental (*unmanā*). (160b-161a)

एवं कर्मणि कर्मणि यत्र क्वापि स्मरन् व्याप्तिम् ।।१६१।।
सततमलेपो जीवन्मुक्त: परभैरवीभवति।

The child born of such a kind of mating irrespective of cherishing the memory of his actions in his different lives becomes redeemed therein, remains disentangled in those actions, becomes redeemed even while alive and gets transformed into Bhairava of the higher order. (161b-162a)

तादृङ्मेलककलिका-
कलिततनु: कोऽपि यो भवेद्गर्भे ।।१६२।।
उक्त: स योगिनीभू: स्वयमेव ज्ञानभजनं रुद्र:।

श्रीवीरावलिशास्त्रे

बालोऽपि च गर्भगो हि शिवरूपः॥१६३॥

The child born as a sprout of the union of such a couple is known as an issue of a *yoginī*, has the possibility of becoming a worthy recipient of real knowledge automatically. He is Rudra. According to the *Vīrāvali Śāstra*, he is Śiva even though still lying in the womb. (162b-163)

आदीयते यतः सारं तस्य मुख्यस्य चैष यत्।
मुख्यश्च यागस्तेनायमादियाग इति स्मृतः ॥१६४॥
तत्र तत्र च शास्त्रेऽस्य स्वरूपं स्तुतवान् विभुः।
श्रीवीरावलिहार्देशखमतार्णववर्तिषु॥१६५॥
श्रीसिद्धोत्फुल्लमर्यादाहीनचर्याकुलादिषु।

This sacrifice of procreation is called as the primeval as it involves elements drawn from the primary creation of the world itself. Lord Śiva Himself has praised it at several places in the *Śāstras* such as *Vīrāvali*, *Hṛdayabhattāraka*, *Khecarī-matārṇava*, *Siddhā-tantra*, *Utfullakamata* and *Nirmaryāda*, *Caryākula*, etc. (164-166a)

युग्मस्यास्य प्रसादेन व्रतयोगविवर्जितः॥१६६॥
सर्वदा स्मरणं कृत्वा आदियागैकतत्परः।
शक्तिदेहे निजे न्यस्येद्विद्यां कूटमनुक्रमात्॥१६७॥
ध्यात्वा चन्द्रनिभं पद्ममात्मानं भास्करद्युतिम्।
विद्यामन्त्रात्मकं पीठद्वयमत्रैव मेलयेत् ॥१६८॥

The aspirant needs to engage himself in this act of primeval sacrifice always in view of its significance as made out above without undertaking of any vow or yoga. He should consider his body as Śakti assigning *vidyā* to it as per the secret system meant for it. he should regard himself as a moon-like lotus infused with *vidyā* while his Self with *mantra* representing the brilliance of the sun. Thus will be created the seat of creation infused with *vidyā* (as representative of Śakti) and with *mantra* (representing Śiva). (166b-168)

न पठ्यते रहस्यत्वात्स्पष्टैः शब्दैर्मया पुनः।
कुतूहली तूक्तशास्त्रसंपाठादेव लक्षयेत्॥१६९॥

The particular *mantra* or set of *mantras* relevant to the occasion is not being pronounced by me here explicitly on account of the instruction for keeping it secret. It may, however, be understood by the aspirant from those texts as are referred to above. (169)

यद्भजन्ते सदा सर्वे यद्वान् देवश्च देवता।
तच्चक्रं परमं देवीयागादौ संनिधापकम् ॥१७०॥
देह एव परं लिङ्गं सर्वतत्त्वात्मकं शिवम् ।
देवताचक्रसंजुष्टं पूजाधाम तदुत्तमम् ॥१७१॥
तदेव मण्डलं मुख्यं त्रित्रिशूलाब्जचक्रखम्।
अत्रैव देवताचक्रं बहिरन्तः सदा यजेत् ॥१७२॥
स्वस्वमन्त्रपरामर्शपूर्वं तज्जन्मभी रसैः।
आनन्दबहुलैः सृष्टिसंहारविधिना स्पृशेत्॥१७३॥

Body as the *cakra* resorted to always by humans, Lord Śiva and deities, is, indeed, the best meeting ground of performance of sacrifice to the Goddess. It is the supreme emblem of Śiva having compressed in it all essentials of the Reality. It contains all divine *cakras* in it and hence it is the best seat of worship. It contains the three tridents of lotuses in the form of void, wherein the Divine needs always to be offered the oblation internally as well as externally. (The tridents of void are – (1) the abodes of the goddesses known as *parā*, *aparā* and *parāparā*; (2) Breast and the navel; (3) Area of genitals. Aspirants need to touch these points of these triangular tridents with contemplation on their aspirations and feeling thus delighted as per the processes of creation, sustenance and dissolution (170-173)

तत्स्पर्शरभसोद्बुद्धसंविच्चक्रं तदीश्वरः।
लभते परमं धाम तर्पिताशेषदैवतः ॥१७४॥

The Lord of this *cakra* (as the Self) being stimulated by the momentum of the touch becomes awakened in all his *cakras* of consciousness and attains

the supreme state of being having satiated all the deities presiding over them. (174)

अनुयागोक्तविधिना द्रव्यैर्हृदयहारिभिः।ण
तथैव स्वस्वकामर्शयोगादन्तः प्रतर्पयेत्।।१७५।।

As per the way indicated already in regard to the follow-up of the main sacrifice, he should feel satiated within himself via making presents of precious things in keeping with his purpose behind the sacrifice. (175)

कृत्वाधारधरां चमत्कृतिरसप्रोक्षाक्षणक्षालिता-
मात्तैर्मानसतः स्वभावकुसुमैः सवामोदसन्दोहिभिः।
आनन्दामृतनिर्भरस्वहृदयानर्घार्घपात्रक्रमात्
त्वां देव्या सह देहदेवसदने देवार्चयेऽहर्निशम्।।१७६।।

I worship you day and night, O Lord, along with the Goddess in the temple of the body having bathed it with the water of the delight of the moment experienced on the base of the ground (*mulādhāra cakra*), by means of the flowers of my emotions infused with the fragrance transferred to it from my Self through the heart serving as the invaluable vessel of worship filled fully with the ambrosia of my experience of bliss. (176)

श्रीवीरावल्यमर्यादप्रभृतौ शास्त्रसञ्चये।
स एष परमो यागः स्तुतः शीतांशुमौलिना।।१७७।।

In *Śāstras* like *Vīrāvali*, *Nirmaryāda*, etc., this sacrifice of the highest order has been praised by Lord Śiva Himself. (177)

अथवा प्राणवृत्तिस्थं समस्तं देवतागणम्।
पश्येत्पूर्वोक्तयुक्त्यैव तत्रैवाभ्यर्चयेद्गुरुः।।१७८।।

Alternatively, the teacher may see the entire galaxy of gods and goddesses as lying in the circle of movement of the life-force itself operating in the same way as pointed out already and offer worship to them therein. (178)

प्राणाश्रितानां देवीनां ब्रह्मनासादिभेदिभिः।
करन्ध्रैर्विशतापानचान्द्रचक्रेण तर्पणम्।।१७९।।

Worship of goddesses taking resort in the breath is performed by making the lunar breath pass through the apertures of the nose and get them satiated. (179)

NOTE:

Apāna is lunar breath. This type of breathing is cold, soothing and ambrosial.

एवं प्राणक्रमेणैव तर्पयेद्देवतागणम्।
अचिरात्तत्प्रसादेन ज्ञानसिद्धीरथाश्नुते ।।१८०।।

Thus the aspirant needs to satiate the group of deities through the process of breathing so that he may attain quickly *siddhi* in knowledge by their grace. (180)

संविन्मात्रस्थितं देवीचक्रं वा संविदर्पणात्।
विश्वाभोगप्रयोगेण तर्पणीयं विपश्चिता।।१८१।।

Alternatively, the enlightened aspirant may offer worship to the circle of the deities via surrendering his consciousness to them concerning his enjoyment of life in the world. (181)

यत्र सर्वे लयं यान्ति दह्यन्ते तत्त्वसञ्चयाः।
तां चितिं पश्य कायस्थां कालानलसमप्रभाम् ।।१८२।।

Alternatively, the aspirant may concentrate on that consciousness where all essential entities (along with their creations) get burnt and dissolved and which is the fire of time and lies in his body itself. (182)

शून्यरूपे श्मशानेऽस्मिन् योगिनीसिद्धसेविते।
क्रीडास्थाने महारौद्रे सर्वास्तमितविग्रहे।।१८३।।
स्वरश्मिमण्डलाकीर्णे ध्वंसितध्वान्तसन्ततौ।
सर्वैर्विकल्पैर्निर्मुक्ते आनन्दपदकेवले।।१८४।।

असंख्यचितिसंपूर्णे श्मशाने चितिभीषणे।
समस्तदेवताधारे प्रविष्टः को न सिद्ध्यति।।१८५।।

Who may not attain *siddhi* by entering into this void of the cremation ground which serves as the playground of the *yoginīs* and *siddhas*, is the point of merger of all whatever in existence bodily, is surrounded by the circle of its own rays, has eliminated all forms of darkness, is rid of all options, is the seat of sheer delight, is filled with innumerable kinds of consciousness, serves as the cremation ground, is consciousness in all its glory and tremendousness and yet forms the meeting ground of all divinities? (183-185)

श्रीमद्वीरावलीशास्त्रे इत्थं प्रोवाच भैरवी।
इत्थं यागं विधायादौ तादृशौचित्यभागिनम्।।१८६।।
लक्षैकीयं स्वशिष्यं तं दीक्षयेत्तादृशि क्रमे।

As per the suggestion of the Bhairavī in the *Vīrāvalī Śāstra* having performed the sacrifice like this in the beginning and selecting the disciple suitable for it, the teacher needs to accord him initiation into this system of discipline. (186-187a)

रुद्रशक्त्या तु तं प्रोक्ष्य देवाभ्याशे निवेशयेत्।।१८७।।
भुजौ तस्य समालोक्य रुद्रशक्त्या प्रदीपयेत्।
तयैवास्यार्पयेत्पुष्पं करयोर्ग्रन्थिदिग्धयोः।।१८८।।
निरालम्बौ तु तौ तस्य स्थापयित्वा विचिन्तयेत्।
रुद्रशक्त्याकृष्यमाणौ दीप्तयाङ्कुशरूपया ।।१८९।।
ततः स स्वयमादाय वस्त्रं बद्धदृशिर्भवेत्।
स्वयं च पातयेत्पुष्पं तत्पाताल्लक्षयेत्कुलम् ।।१९०।।
ततोऽस्य मुखमुद्घाट्य पादयोः प्रणिपातयेत्।
हस्तयोर्मूर्ध्नि चाप्यस्य देवीचक्रं समर्चयेत् ।।१९१।।
आकर्ष्याकर्षकत्वेन प्रेर्यप्रेरकभावतः।

Having bathed him by the force of Rudra, the teacher needs to take him towards the Lord. Having a look at his both the hands, he should energise them with the

force of Rudra. By means of that force the disciple should be made to drop the flower through the hands made fragrant. He should make the disciple stretch his hands forward and remain in the same position without resting them on any support. The hands would be supposed to be sustained in that position by the force of Rudra with their fingers partly curved like hooks. Then the disciple should take up the piece of cloth himself and close his eyes with it and let the flower be dropped and determine the identity of his family on the basis of the direction the flower has fallen. Then the teacher should raise the face of the disciple and make him prostrate on his (teacher's) feet and worship the circle of the goddess on his head as well as on both the hands. In this exercise hands would act as the tool through which the effects of the *mantra* get manifested while the head would serve as operator of the same effect. (187b-192a)

उक्तं श्रीरत्नमालायां नाभिं दण्डेन संपुटम्।।१९२।।
वामभूषणजङ्घाभ्यां नितम्बेनाप्यलङ्कृतम्।
शिष्यहस्ते पुष्पभूते चोदनास्त्रं तु योजयेत्।।१९३।।
यावस्य स्तोभमायातः स्वयं पतति मूर्धनि।
शिवहस्तः स्वयं सोऽयं सद्यः प्रत्ययकारकः।।१९४।।

It has been pointed out in the *Ratnamālā Śāstra* that the letter *kṣ* should be preceded by *r* followed by *ū, m*, *au* and *ṁ* making them combined as *rkṣauṁ* which would become a seed form of *mantra*. Through the application of this *mantra* the hands of disciple already having been posed with fingers curved would be supposed to have become motivated by the force of Śiva. When these hands would reach the forehead by way of prostration, the flower would fall on the ground and would indicate to the actual worth of him in regard to his discipleship. (192-194)

अनेनैव प्रयोगेण चरुकं ग्राहयेद्गुरुः।
शिष्येण दन्तकाष्ठं च तत्पातः प्राग्वदेव तु।।१९५।।

In the same way the teacher may put the cooked rice in the hands of the disciple as also the dental stick and try to understand his worth. (195)

करस्तोभो नेत्रपटग्रहात् प्रभृति यः किल।
दन्तकाष्ठसमादानपर्यन्तस्तत्र लक्षयेत् ।।१९६।।

तीव्रमन्दादिभेदेन शक्तिपातं तथाविधम्।
इत्येष समयी प्रोक्तः श्रीपूर्वे करकम्पतः।।१९७।।

Beginning from posing of the hands in the posture of prostration culminating into closing of the eyes and placing the dental stick in his hands are supposed to give indications to the teacher whether the force of grace operates on the disciple intensively, medially or lowly. All this is possible of being inferred from the experiment on the disciple known as *samayī* through the tremor in his hands according to the *Mālinīvijayottara Tantra*. (196-197)

समयी तु करस्तोभादिति श्रीभोगहस्तके ।
चर्वेव वा गुरुर्दद्याद्वामामृतपरिप्लुतम् ।।१९८।।
निःशङ्कं ग्रहणाच्छक्तिगोत्रो मायोज्झितो भवेत्।
सकम्पस्त्वाददानः स्यात् समयी वाचनादिषु।।१९९।।
कालान्तरेऽध्वसंशुद्ध्या पालनात् समयस्थितेः।
सिद्धिपात्रमिति श्रीमदानन्देश्वर उच्यते ।।२००।।
यदा तु पुत्रकं कुर्यात्तदा दीक्षां समाचरेत् ।

Alternatively, the teacher may put cooked rice into the right palm of the disciple drenched with wine and ask him to take it without any hesitation. This device would make the disciple worthy of being included to the family of the teacher in all respects including study with him, reception of grace and getting rid of *māyā*. By virtue of purification of his path, observation of the prescribed code of conduct of the School in course of time he would get accomplished. So has been stated in the *Ānandeśvara Śāstra*. Following the adoption of the disciple as son, the teacher needs to initiate him. (198-201a)

उक्तं श्रीरत्नमालायां नादिफान्तां ज्वलत्प्रभाम् ।।२०१।।
न्यस्येच्छिखान्तं पतति तेनात्रेदृक् क्रमो भवेत्।

It has been observed in *Ratnamālā Śāstra* that the teacher needs to assign the *mālinī* sounds to the body of the disciple from *na* to *ph* with their flaming illumination so that he may see the reality as present before him. (201b-202a)

प्रोक्षितस्य शिशोर्न्यस्तप्रोक्तशोध्याध्वपद्धतेः।।२०२।।

ऋजुदेहजुषः शक्तिं पादान्मूर्धान्तमागताम्।
पाशान्दहन्तीं संदीप्तां चिन्तयेत्तन्मयो गुरुः॥२०३॥
उपविश्य ततस्तस्य मूलशोध्यात् प्रभृत्यलम्।
अन्तशोध्यावसानान्तां दहन्तीं चिन्तयेत्क्रमात्॥२०४॥

Having made the son-like disciple take the ceremonial bath, get his path sanctified and the sounds assigned to his body and thus having his body straightened from feet to head the teacher needs to contemplate on the consciousness in all its splendour and force to burn the fetters having made himself one with the disciple. He should sit and contemplate on the process how that consciousness has made use of its flame in his purification from the very beginning up to the end. (202b-204)

एवं सर्वाणि शोध्यानि तत्त्वादीनि पुरोक्तवत्।
दग्ध्वा लीनां शिवे ध्यायेन्निष्कले सकलेऽथवा॥२०५॥
योगिना योजिता मार्गे सजातीयस्य पोषणम्
कुरुते निर्दहत्यन्यद्भिन्नजातिकदम्बकम् ॥२०६॥

Thus having burnt all the blemishes as stated above and making them merge into Śiva in His either manifest or unmanifest form the disciple should keep contemplating on Him. Having thus been applied by yogin-teacher for the sake of nourishing the disciple, the force burns completely whatever else subsists in him as other than pure consciousness. (205-206)

अनया शोध्यमानस्य शिशोस्तीव्रादिभेदतः।
शक्तिपाताच्चितिव्योमप्राणनान्तर्बहिस्तनूः॥२०७॥
आविशन्ती रुद्रशक्तिः क्रमात्सूते फलं त्विदम्।
आनन्दमुद्भवं कम्पं निद्रां घूर्णिं च देहगाम्॥२०८॥

Having become purified in this way, the disciple gets the privilege of the descent of force on him in the void of his consciousness, life-breath, as well as on the exterior of his body. In this way the force of Rudra entering into him results in experience of delight, tremor, sleep and drowsiness in the same order. (207-208)

एवं स्तोभितपाशस्य योजितस्यात्मनः शिवे।
शेषभोगाय कुर्वीत सृष्टिं संशुद्धतत्त्वगाम्॥२०९॥

In this way having got redeemed of the fetters and united with Śiva in his Self, the disciple needs to create his personality out of elements taken from the sanctified state of being for the sake of enjoyment of the rest of his life. (209)

अथवा कस्यचिन्नैवमावेशस्तद्दहेदिमम् ।
बहिरन्तश्चोक्तशक्त्या पतेदित्थं स भूतले॥२१०॥
यस्य त्वेवमपि स्यान्न तमत्रोपलवत्त्यजेत्।

Alternatively, if there be anyone of the disciples in whom any of such changes do not take place at all neither inwardly nor outwardly on account of descent of the force, he is likely to fall on the earth and anyone in whom even this does not happen needs to be rejected as something like a slab of stone. (210-211a)

अथ सप्रत्ययां दीक्षां वक्ष्ये तुष्टेन धीमता॥२११॥
शंभुनाथेनोपदिष्टां दृष्टां सद्भावशासने।

Now I am proceeding to talk about another form of initiation which has been taught to me by honourable Śambhunātha having been pleased with me. It is known as *sapratyayā* (conceptual) and has been envisioned in the *Sadbhāva Śāstra*. (211b-212a)

सुधाग्निमरुतो मन्दपरकालाग्निवायवः॥२१२॥
वह्निसौधासुकूटाग्निवायुः सर्वे सषष्ठकाः।
एतत्पिण्डत्रयं स्तोभकारि प्रत्येकमुच्यते॥२१३॥
शक्तिबीजं स्मृतं यच्च न्यस्येत्सार्वाङ्गिकं तु तत्।
हृच्चक्रे न्यस्यते मन्त्रो द्वादशस्वरभूषितः॥२१४॥
जपाकुसुमसंकाशं चैतन्यं तस्य मध्यतः।
वायुना प्ररितं चक्रं वह्निना परिदीपितम्॥२१५॥

Make one group of the letters standing for Soma, fire and air, namely, *sa*, *ra* and *ya*, similarly, another of *manda*, that which follows *manda*, *yama*, fire and

air, namely, *ḍ*, *ḍh*, *m*, *r*, *y* respectively, like wise, another of fire, Soma, breath, secret, fire and air, namely, *r*, *s*, *h*, *kṣ*, *r*, and *y* respectively. The combined forms of these letters of the three groups would be *sry*, *ddhmy* and *rshkṣyuṁ*. To each one of these three group of sounds would be added the sixth vowel of the *mātṛkā*, namely *ū* and also they need to be nasalised at the end. Out of these three groups of sound each one is said to be interjectional. They are also characterised as seeds of force. They need to be assigned all over the body. To the *cakra* of the heart (*anāhata*) is assigned the sound *h* along with the twelve vowels. In the middle of the heart lies consciousness, like the flower of *japā* and it becomes luminous having been blown by air. (212b-215)

NOTE:

Seed mantras thus formed would be *sryūṁ*, *ḍḍhmryūṁ* and *rsharkṣryūm*.

Flower of *japā* or *japā-kusuma* = English name: Hibiscus; Latin: Hibiscus-rosa-sinensis.

तद्ध्यायेच्च जपेन्मत्रं नामान्तरितयोगतः।
निमेषार्धात्तु शिष्यस्य भवेत्स्तोभो न संशयः।।२१६।।

Then the teacher should meditate on that *cakra* muttering the *mantra* placing within it the name of the disciple with the result of the possibility of the disciple undoubtedly getting interjected within half a moment. (216)

आत्मानं प्रेक्षते देवि तत्त्वे तत्त्वे नियोजितः।
यावत्प्राप्तः परं तत्त्वं तदा त्वेष न पश्यति ।।२१७।।
अनेन क्रमयोगेन सर्वाध्वानं स पश्यति।
अथवा सर्वशास्त्राण्यप्युद्ग्राहयति तत्क्षणात्।।२१८।।

Then the disciple as a result of the assignment sees himself in each one of the elements until he reaches the Supreme Essence and stops from seeing anything at all. Placed within this process, he is enabled to have a look at all the paths. Or, indeed, comes to possess knowledge of all the *Śāstras* immediately. (217-218)

पृथक्तत्त्वविधौ दीक्षां योग्यतावशवर्तिनः।
तत्त्वाभ्यासविधानेन सिद्धयोगी समाचरेत् ।।२१९।।

इति सदीक्षितस्यास्य मुमुक्षोः शेषवर्तने।
कुलक्रमेष्टिरादेश्या पञ्चावस्थासमन्विता।।२२०।।

As per the aspiration of the disciple, the teacher in the capacity of the accomplished *yogin* needs to initiate the disciple in keeping with his capacity as also his determination to put into practice as required for it. In this way, the disciple already initiated for getting liberated needs to be instructed to take up to other kinds of practices for the fulfilment of his additional aspirations relating to the five states of consciousness. (219-220)

जाग्रदादिषु संवित्तिर्यथा स्यादनपायिनी।
कुलयागस्तथादेश्यो योगिनीमुखसंस्थितः।।२२१।।

Such a disciple born as he is out of the mouth of the *yoginī*, needs to be instructed by the teacher to continue to perform throughout his life the sacrifice of the *Kula* system so that he may remain constantly awakened in that eternally present consciousness in all state of his consciousness, namely, waking, dreaming, sound sleep, the fourth and what lies even beyond the fourth. (221)

सर्वं जाग्रति कर्तव्यं स्वप्ने प्रत्येकमन्त्रगम्।
निवार्य सुप्ते मूलाख्यः स्वशक्तिपरिबृंहितः।।२२२।।
तुर्ये त्वेकैव दूत्याख्या तदतीते कुलेशिता।
स्वशक्तिपरिपूर्णानामित्थं पूजा प्रवर्तते ।।२२३।।

In the waking state he should act in view of the presence of Śiva in every event and object, in the state of dream he should see every image as a manifestation of His *mantra*, in the state of sound sleep he needs to look at whatever arises in his inner being as an expansion of the Force (Śakti) underlying him, in the fourth state himself as operating like a secret messenger (*dūtī*) while in the state of beyond the fourth at himself as the Supreme Lord. This is how is performed the worship by those who have become complete in themselves. (222-223)

पिण्डस्थादि च पूर्वोक्तं सर्वातीतावसानकम्।
अवस्थापञ्चकं प्रोक्तभेदं तस्मै निरूपयेत्।।२२४।।

The disciple should be given the understanding of the entire detail of the states

of being from *piṇḍastha* to *sarvātīta* (as deliberated upon in Tantrāloka X.228-309) with reference to all these five states of being. (224)

साधकस्य बुभुक्षोस्तु सम्यग्योगाभिषेचनम्।
तत्रेष्ट्वा विभवैर्देवं हेमादिमयमव्रणम् ॥२२५॥

In case of the disciple being an aspirant of enjoyment also, he needs to be given the yogic bath, made to perform sacrifice followed by sacrificial gift to the teacher, etc. to their full satisfaction in the form of gold, etc. (225)

दीपाष्टकं रक्तवर्तिसर्पिषापूर्य बोधयेत् ।
कुलाष्टकेन तत्पूज्यं शङ्खे चापि कुलेश्वरौ॥२२६॥
आनन्दामृतसंपूर्णे शिवहस्तोक्तवर्त्मना।
तेनाभिषिञ्चेत्तं पश्चात् स कुर्यान्मन्त्रसाधनम् ॥२२७॥
आचार्यस्याभिषेकोऽयमधिकारान्वितः स तु।
कुर्यात्पिष्टादिभिश्चास्य चतुष्षष्टिं प्रदीपकान्॥२२८॥
अष्टाष्टकेन पूज्यास्ते मध्ये प्राग्वत् कुलेश्वरौ।
शिवहस्तोक्तयुक्तत्यैव गुरुमप्यभिषेचयेत् ॥२२९॥

Eight lamps filled with purified butter and red wicks need to be lit and worshipped by the group of eight *kulas*. Lord Śiva and the Goddess should be worshipped to the accompaniment of the blowing of conch-shell. The shell should be filled with the ambrosia of delight via the hands of Śiva and the disciple should be bathed with it followed by allowing him to meditate on the *mantra*. Distinct from it is the act of bathing of the teacher as he is invested with the authority in him. For his bath sixty-four lamps need to be kept prepared by means of flour, etc. By means of these lamps divided into eight groups of eight lamps each, Śiva and the Goddess should be worshipped in the way as indicated already via the hand of Śiva before the bath of him. (226-229)

अभिषिक्ताविमावेवं सर्वयोगिगणेन तु।
विदितौ भवतस्तत्र गुरुर्मोक्षप्रदो भवेत्॥२३०॥

Having taken the bath like this, the teacher and the taught become well-known amidst the yogins with the teacher as an agent of redemption. (230)

तात्पर्यमस्य पादस्य स सिद्धी: संप्रयच्छति।
गुरुर्यः साधकः प्राक्स्यादन्यो मोक्षं ददात्यलम्।।२३१।।
अनयोः कथयेज्ज्ञानं त्रिविधं सर्वमप्यलम्।
स्वकीयाज्ञां च वितरेत् स्वक्रियाकरणं प्रति।।२३२।।

As regards the implication of the last fourth part of the above verse, it amounts to suggest that the teacher who until now was simply a practitioner of the line of approach to redemption has now developed into the redeemer. Thus, now they both have become sufficiently competent not only to impart the secret of Śaivsim but also to lead disciples to Śiva-hood practically through the training in the technique of approach to Him (*kriyā yoga*). (231-232)

षट्कं कारणसंज्ञं यत्तथा यः परमः शिवः।
साकं भैरवनाथेन तदष्टकमुदाहृतम्।।२३३।।
प्रत्येकं तस्य सार्वात्म्यं पश्यंस्तां वृत्तिमात्मगाम् ।
चक्षुरादौ संक्रमयेद्यत्र यत्रेन्द्रिये गुरुः ।।२३४।।
स एव पूर्णैः कलशैरभिषेकः परः स्मृतः।
विना बाह्यैरपीत्युक्तं श्रीवीरावलिभैरवे ।।२३५।।

Brahmā, Viṣṇu, Rudra, Īśvara, Sadāśiva, Anāśrita Śiva, Parama Śiva and Bhairavanātha these eight are the agents of creation and transcendence. Each one of them needs to be envisioned as all-pervading in the particular aspect he represents. Having interiorised it within oneself the teacher should transmit the same idea to his senses. That transmission itself is the bath by means of pitchers filled with this sense as is supposed to be taken by the disciple without involvement of anything external in it in view of the *Vīrāvali Bhairava*. (233-235)

सद्य एव तु भोगेप्सोर्योगात्सिद्धतमो गुरुः।
कुर्यात्सद्यस्तथाभीष्टफलदं वेधदीक्षणम् ।।२३६।।

The most accomplished teacher in yoga needs the result-yielding imparting of initiation to the aspirant of enjoyment in the form of *vedha* so that he may be successful in attaining it quite quickly. (236)

वेधदीक्षा च बहुधा तत्र तत्र निरूपिता।
सा चाभ्यासवता कार्या येनोर्ध्वोर्ध्वप्रवेशतः ।।२३७।।
शिष्यस्य चक्रसंभेदप्रत्ययो जायते ध्रुवः।

Initiation of *vedha*, piercing directly through the *cakras*, has been elucidated in various forms here and there. It should be imparted to the disciple by the practising yogin in such a convenient way so that by way of ascending upward he may get convinced fully about the technique of piercing through the *cakras*. (237-238a)

श्रीमालायां च चोदिता ।।२३८।।
ऊर्ध्वचक्रदशालाभे पिशाचावेश एव सा।

It has been observed in the *Mālā Śāstra* that on failing to attain the state of higher *cakras* there is the danger of getting possessed by the demon (if the aspirant is not adequately careful and regular in his approach to it). (238b-239a)

मन्त्रनादबिन्दुशक्तिभुजङ्गमपरात्मिका ।।२३९।।
षोढा श्रीगह्वरे वेधदीक्षोक्ता परमेशिना।

In the *Gahvara Śāstra* initiation has been elaborated upon by Lord Śiva as of six kinds, namely, in the form of *mantra*, *nāda*, *bindu*, *śakti*, *bhujaṅga* and *parā*. (239b-240a)

ज्वालाकुलं स्वशास्त्रोक्तं चक्रमष्टारकादिकम्।।२४०।।
ध्यात्वा तेनास्य हृच्चक्रवेधनान्मन्त्रवेधनम्।

In the beginning insight needs to be imparted to the aspirant into the secret of the eight-petalled *cakra* as abounding in illumination as per the account of our *Śāstra*. On his having perfected his meditation on it, he should be taught how to pierce through the heart-plexus which is equivalent to piercing of *mantra*. (240b-241a)

आकारं नवधा देहे न्यस्य संक्रमयेत्ततः।।२४१।।

न्यासयोगेन शिष्याय दीप्यमानं महार्चिषम्।
पाशस्तोभात्ततस्तस्य परतत्त्वे तु योजनम् ।।२४२।।

The sound *ā* should be assigned in a nine-fold manner to the body of the disciple followed by its transmission to that body bristling with illumination as a mighty flame. Shattering thus his fetter, he should be associated with the Supreme Essence. (241b-242)

NOTE:

According to the views of succession of teachers, *paramparā*, the sound *ā* muttered at nine *randhras*, apertures in the body and should be prefixed with the word *hra*, forming seed mantra *hrāṁ*.

इति दीक्षोत्तरे दृष्टो विधिर्मे शंभुनोदितः।
नादोच्चारेण नादाख्यः सृष्टिक्रमनियोगतः ।।२४३।।
नादेन वेधयेच्चित्तं नादवेध उदीरितः।
बिन्दुस्थानगतं चित्तं भ्रूमध्यपथसंस्थितम् ।।२४४।।

This mode of assignment of sound of the alphabet known as mixed with the *mālinī* is termed as *sṛṣṭikramaniyoga* (joining of sounds in keeping with the order of the process of creation). This was taught to me by Śambhunātha after initiating me to the discipline. This device of piercing through the *citta* by means of sound is known as *nāda-vedha*. Via this device the concentration of *citta* is shifted from its original place in the heart to the centre of the eyebrows. (243-244)

हृल्लक्ष्ये वा महेशानि बिन्दुं ज्वालाकुलप्रभम्।
तेन संबोधयेत्साध्यं बिन्द्वाख्योऽयं प्रकीर्तितः।।२४५।।

Bindu-vedha is the method under which, O Lady, the heart is made the target of shifting of the luminous point (*bindu*) to it. (245)

शाक्तं शक्तिमदुच्चाराद्गन्धोच्चारेण सुन्दरि।
शृङ्गाटकासनस्थं तु कुटिलं कुण्डलाकृतिम् ।।२४६।।
अनुच्चारेण चोच्चार्य वेधयेन्निखिलं जगत् ।

एवं भ्रमरवेधेन शाक्तवेध उदाहृतः।।२४७।।

Śākta-vedha is that, O Beautiful Lady, in which awakening of the force of consciousness is attempted right from the *mūlādhāra cakra* in the form of the *kuṇḍalinī* lying there at the top of it, coiled three and half times. *Śākta-vedha* itself is known as *bhramara-vedha* (on account of being delusive as it is accomplished through pronouncing a complex seed word such as *hrāṁ*). (246-247)

सा चैव परमा शक्तिरानन्दप्रविकासिनी।
जन्मस्थानात्परं याति फणपञ्चकभूषिता ।।२४८।।

Kuṇḍalinī is the supreme force capable of making bloom the experience of delight. It moves in its five-hooded form upward from the *mūlādhāra cakra.* (248)

कलास्तत्त्वानि नन्दाद्या व्योमानि च कुलानि च।
बह्मादिकारणान्यक्षाण्येव सा पञ्चकात्मिका ।।२४९।।

The five hoods of the serpentine *kuṇḍalinī* are the *kalās* (*nivṛtii*, *pratiṣṭhā*, *vidyā*, *śāntā* and *śāntātīta*), *tattvas* (earth, water, fire, air and space), dates (*nandā*, *jayā*, *bhadrā*, *riktā* and *pūrṇā*), *vyoma* (*mūlādhāra*, navel, heart, *bindu* and *nāda*), *kulas* (*mahākula*, *kaula*, *kula*, *akula* and *kulākula*), *brahmādi kāraṇas* (*Brahmā*, *Viṣṇu*, *Rudra*, *Īśvara* and *Sadāśiva*), senses (ear, touch, eye, taste and nose) and organs of action (procreation, excretion, hands, feet and speech). (249)

एवं पञ्चप्रकारा सा ब्रह्मस्थानविनिर्गता।
ब्रह्मस्थाने विशन्ती तु तडिल्लीना विराजते ।।२५०।।

In this way, in all its five forms (as represented by the hoods) it starts moving (upward) and enters into the abode of Brahman like the lightning sparkling and vanishing. (250)

प्रविष्टा वेधयेत्कायमात्मानं प्रतिभेदयेत्।
एवं भुजङ्गवेधस्तु कथितो भैरवागमे ।।२५१।।

Since it pierces through the body as well as the Self, piercing both in the serpentine way. Perusal of it is known as *bhujaṅga-vedha* in the *Bhairavāgama Śāstra*. (251)

तावद्भावयते चित्तं यावच्चितं क्षयं गतम् ।
क्षीणे चित्ते सुरेशानि परानन्द उदाहृतः ।।२५२।।

The *citta* (inner being) remains operative till it does not get dissolved. Following its dissolution, O Mistress of the Lord of gods, supernal bliss is experienced. (252)

नेन्द्रियाणि न वै प्राणा नान्तः करणगोचरः।
न मनो नापि मन्तव्यं न मन्ता न मनिक्रिया ।।२५३।।
सर्वभावपरिक्षीणः परवेध उदाहृतः।

The supernal form of piercing (*vedha*) is that in which neither senses nor life-forces nor the internal organs, nor *manas* remains operative, nor remains there anything to think about nor even the thinker and the act of thinking itself. Dissolution of all aspects of ideation, thus, is known as *para-vedha*. (253-254a)

मनुशक्तिभुवनरूपज्ञापिण्डस्थाननाडिपरभेदात् ।।२५४।।
नवधा कलयन्त्यन्ये वेदं गुरवो रहस्यविदः।

Teachers as knowers of the secret thus conceive of *vedha* into nine varieties, namely, *mantra-vedha*, *śakti-vedha*, *bhuvana-vedha*, *rūpa-vedha*, *vijñāna-vedha*, *piṇḍa-vedha*, *sthāna-vedha*, *nāḍī-vedha* and *para-vedha*. (254b-255a)

मायागर्भाग्निवर्णौघयुक्ते त्र्यश्रिणि मण्डले ।।२५५।।
ध्यात्वा ज्वालाकरालेन तेन ग्रन्थीन् विभेदयेत्।
पुष्पैर्हन्याद्योजयेच्च परे मन्त्राभिधो विधिः ।।२५६।।
नाड्याविश्यान्यतरया चैतन्यं कन्दधामनि।
पिण्डीकृत्य परिभ्रम्य पञ्चाष्टशिखया हठात् ।।२५७।।

Meditation needs to be directed to a combination of three sounds, namely, *ī*, *r* and *kṣ* in a triangular figure followed by piercing the seed *mantra*, all the

knots by means of terribly brilliant sound *hrauṁ*. After this should be applied the system known as *mantrābhida* under which the *cakras* are hit by *mantras* personified as flowers (in the form of *mantras dhāṁ dhīṁ dhūṁ*) associated with them. Then the aspirant enters into the centre of consciousness via anyone of the three main nerves, namely, *iḍā*, *piṅgalā* and *suṣumnā*. Having entered the consciousness into the *kanda*, he remains concentrated there with control over his breath inside as well as outside on forty points. (255b-257)

शक्तिशूलाग्रगमितं क्वापि चक्रे नियोजयेत्।
शक्त्येति शाक्तो वेधोऽयं सद्यः प्रत्ययकारकः॥२५८॥

He may direct this concentrated state of consciousness to anyone of the *cakras* forcefully pierce it through with the result tangible enough to create confidence in the verity of the exercise immediately. (258)

आधारान्निर्गतया शिखया ज्योत्स्नावदातया रभसात्।
अङ्गुष्ठमूलपीठक्रमेण शिष्यस्य लीनया व्योम्नि ॥२५९॥
देहं स्वच्छीकृत्य
क्षादीनान्तान् स्मरन्पुरोक्तपुर्योघान्।
निजमण्डलनिर्ध्यानात्प्रतिबिम्बयते भुवनवेधः ॥२६०॥

The ray of consciousness as lustrous and pleasant as the lunar emerging from the *mūlādhāra cakra* and moving from the root of the toes and getting merged in the five voids of the body (namely, nerves, navel, heart, *bindu* and *nāda*) purifies the whole of it in regard to its spheres (*bhuvana*) and abodes (*pūh*) through assignment to it letters from *kṣ* to *na* followed by meditation on the respective *bhuvanas*. This is known as *bhuvana-vedha*. (259-260)

भ्रूमध्योदितबैन्दव
धामान्तः कांचिदाकृतिं रुचिराम्।
तादात्म्येन ध्यायेच्छिष्यं पश्चाच्च तन्मयीकुर्यात् ॥२६१॥

The teacher should meditate between the eyebrows on some attractive figure with the sense of oneness with it and transmit th e experience of it to the disciple so that he may also become one with it. (261)

इति रूपवेध उक्तः सा चेहाकृतिरुपैति दृश्यत्वम्।
अन्ते तत्सायुज्यं शिष्यश्चायाति तन्मयीभूतः ॥२६२॥

This is known as piercing through form (*rūpa-vedha*). The meditation concerned results in the actualisation of the figure. Transmission of this practice and experience to the disciple results in his oneness with it as well. (262)

विज्ञानमष्टधा यदघ्राणादिकबुद्धिसंज्ञकरणान्तः।
तत् स्वस्वनाडिसूत्रक्रमेण संचारयेच्छिष्ये ॥२६३॥

Piercing through the instruments of knowledge except for breath is of eight kinds in keeping with the number of the five senses and three facets of the inner being, namely, *manas*, *buddhi* and *ahaṅkāra*. This experience needs to be imparted to the disciple how it stimulates the whole of the body via the channel of nerves related to these facets of the inner being respectively. (263)

अभिमानदार्ढ्यं बन्धक्रमेण विज्ञानसंज्ञको वेधः।
हृदयव्योमनि सद्यो दिव्यज्ञानार्कसमुदयं धत्ते ॥२६४॥

Piercing through knowledge (*Vijñāna Vedha*) is that practice via which the sense of ego gets stabilised as a result of rise of the sun of divine knowledge in the horizon of consciousness in the heart. (264)

पिण्डः परः कलात्मा सूक्ष्मः पुर्यष्टको बहिः स्थूलः।
छायात्मा स पराङ्मुख आदर्शादौ च संमुखो ज्ञेयः ॥२६५॥

Body is paramount yet it is made of the fivefold covers (*kañcukas*). It is a concretised form of eight facets of sensibility including the five senses and the three forms of inner being, namely, *manas, buddhi* and *ahaṅkāra*. It is shadow turned behind while being reflected in the mirror, etc. it becomes an object of knowledge when looked at from the front. (365)

इति यः पिण्डविभेदस्तं रभसादुत्तरोत्तरे शमयेत्।
तत्तद्गलने क्रमशः परमपदं पिण्डवेधेन ॥२६६॥

These are the different ways of piercing into the mysteries of the body. By

doing so, one should bring tranquillity to them one after the other. As a result of piercing them in their order one attains the highest state of being. (This is known as *piṇḍa-vedha.*) (266)

यद्यद्देहे चक्रं तत्र शिशोरेत्य विश्रमं क्रमशः।
उज्ज्वलयेत्तच्चक्रं स्थानाख्यस्तत्फलप्रदो वेधः॥२६७॥

Having taken rest at different points of *cakras* in the body one after the other the disciple needs to stimulate them with the force of the concentrated consciousness with definite rewards. This is known as *sthāna-vedha*. (267)

नाड्यः प्रधानभूतास्तिस्त्रोऽन्यास्तद्गतास्त्वसंख्येयाः।
एकीकारस्ताभिर्नाडीवेधोऽत्र तत्फलकृत् ॥२६८॥

Main nerves in the body are three, namely, *iḍā*, *piṅgalā* and *suṣumnā*. The rest connected with them are innumerable. Awareness of the interconnection amongst them is known as *nāḍī-vedha*. (268)

अभिलषितनाडिवाहो मुख्याभिश्चक्षुरादिनिष्ठाभिः।
तद्बोधप्राप्तिः स्यान्नाडीवेधे विचित्रबहुरूपा ॥२६९॥

The desired flow of the life-force may be understood via meditation on those points of the body such as eye, etc. This understanding in its peculiar forms may be attained via *nāḍī-vedha*. (269)

लाङ्गूलाकृतिबलवत् स्वनाडिसंवेष्टितामपरनाडीम्।
आस्फोट्य सिद्धमपि भुवि पातयति हठान्महायोगी ॥२७०॥

A great yogin may overpower even an accomplished person by capturing his nerves by means of his own force as does a long-tail monkey (*laṅgūra*) overpower the ordinary one. (270)

परवेधं समस्तेषु चक्रेष्वद्वैतमामृशन्।
परं शिवं शिवं प्रकुर्वीत शिवतापत्तिदो गुरुः॥२७१॥

Para-vedha (supernal state of piercing) is that by means of which an accomplished

teacher may unify all the *cakras* of the disciple and bring Śiva-hood to him. (271)

श्रीमद्वीरावलिकुले तथा चेत्थं निरूपितम् ।
अभेद्यं सर्वथा ज्ञेयं मध्यं ज्ञात्वा न लिप्यते ॥२७२॥
तद्विभागक्रमे सिद्धः स गुरुर्मोचयेत् पशून्।

In the *Vīrāvalikula Śāstra* it has been stated that though it is extremely difficult to pierce through the inmost central being of oneself, having access to it, the aspirant becomes immune to attraction by anything lesser than that. Having attained accomplishment in entering into it, the teacher becomes capable of redeeming even the common man. (272-273a)

गुरोरग्रे विशेच्छिष्यो वक्त्रं वक्त्रे तु वेधयेत् ॥२७३॥
रूपं रूपे तु विषयैर्यावत्समरसीभवेत्।

The disciple needs to sit in front of the teacher facing him. Then the teacher pierces his face through his as also the disciple's form through his until both reach the common level of consciousness. (273b-274a)

चित्ते समरसीभूते द्वयोरौन्मनसी स्थितिः ॥२७४॥
उभयोश्चोन्मनोगत्या तत्काले दीक्षितो भवेत्।
शशिभास्करसंयोगे जीवस्तन्मयतां व्रजेत् ॥२७५॥

On access to the common ground of consciousness both reach the state of mindlessness. Reaching this state of his inner being the disciple is supposed to have become initiated immediately due to unification of his solar and lunar life-forces into one (with the prospect of entering into *suṣumnā*). (274b-275)

अत्र ब्रह्मादयो देवा मुक्तये मोक्षकाङ्क्षिणः।
निरुध्य रश्मिचक्रं स्वं भोगमोक्षावुभावपि ॥२७६॥

In view of the this kind of success on the part of the disciple, even creative forces like Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva become aspirants of liberation as well as enjoyment having withdrawn their rays (of creative expansion). (276)

ग्रसते यदि तद्दीक्षा शार्वीयं परिकीर्तिता।
स एष मोक्षः कथितो निःस्पन्दः सर्वजन्तुषु ।।२७७।।
अग्निषोमकलाघातसङ्घातात् स्पन्दनं हरेत्।

On account of its consummation in the unification of enjoyment and liberation both in its ambit, this kind of initiation is named as *Śārvīya* (related to Śarva, Śiva). It is that kind of liberation which is the state of motionlessness and is inherent in all living beings as it involves withdrawal of stir as is born of the divisive nature of interaction between solar and lunar forces. (277-278a)

बाह्यं प्राणं बाह्यगतं तिमिराकारयोगतः ।।२७८।।
निर्यातं रोमकूपैस्तु भ्रमन्तं सर्वकारणैः।
मध्यं निर्लक्ष्यमास्थाय भ्रमयोद्विसृजेत्ततः ।।२७९।।
संघट्टोत्पाटयोगेन वेधयेद्ग्रन्थिपञ्चकम्।
संघट्टवृत्तियुगलं मध्यधाम विचिन्तयेत् ।।२८०।।
नात्मव्योमबहिर्मन्त्रदेहसंधानमाचरेत्।
दीक्षेयं सर्वजन्तूनां शिवतापत्तिदायिका ।।२८१।।

The life-force known as *apāna* tends to move outward as it is of the nature of darkness getting exported via the holes of the hair and moving around under the motivation of various interests of it needs to be turned backward to the state of absence of any outward interest and should be made to move along the middle nerve (*suṣumnā*) by elimination of the clash of it with the *prāṇa* and thus through the ensuing accord between them they need to pierce through the five *cakras* (namely, *svādhiṣṭhana*, *maṇīpūra*, *anāhata*, *viśuddha* and *ājñā* representing respectively Brahmā, Viṣṇu, Rudra, Īśvara and Parama Śiva) and continuing to meditate on that middle path restraining himself from getting externalised in any respect be it the space or ideation or the body. This initiation is capable of according Śiva-hood to all living beings ultimately. (278b-281)

दीक्षान्ते दीपकान् पक्त्वा समस्तैः साधकैः सह।
चरु प्राश्यः कुलाचार्यैर्महापातकनाशनः ।।२८२।।
इति श्रीरत्नमालायामूनाधिकविधिस्तु यः।
स एव पातकं तस्य प्रशमोऽयं प्रकीर्तितः ।।२८३।।

Following the initiation, lamps should be ignited and rice be cooked and be taken along with the teacher and fellow disciples as it is eliminative of even serious sins. This is more or less the system of getting rid of sins as suggested by *Ratnamālā*. (282-283)

परेऽहनि गुरोः कार्यो यागस्तेन विना यतः।
न विधिः पूर्णतां याति कुर्याद्यत्नेन तं ततः॥२८४॥
येन येन गुरुस्तुष्येत्तत्तदस्मै निवेदयेत्।

On the next day needs to be performed the sacrifice in favour of the teacher since but for the performance of this part of the ceremony the procedure of initiation would have reamined incomplete. Its performance lies in offering to the teacher all by getting which he may fully be contented. (284-285a)

चक्रचर्यान्तरालेऽस्या विधिः संचार उच्यते ॥२८५॥
अलिपात्रं सुसंपूर्णं वीरेन्द्रकरसंस्थितम्।
अवलोक्य परं ब्रह्म तत्पिबेदाज्ञया गुरोः ॥२८६॥
तर्पयित्वा तु भूतानि गुरवे विनिवेदयेत्।

After the completion of the ceremony of piercing through the *cakras*, what follows is known as *sañcāra* (activation). Seeing the full container of wine in the hands of the teacher as the *vīrendra* (the idol of Indra), as if it were the Supreme Brahman itself, the disciple is required to take it by the order of him having satiated all the living beings. (285b-287a)

कृत्वा भुवि गुरुं नत्वादाय संतर्प्य खेचरीः ॥२८७॥
स्वं मन्त्रं तच्च वन्दित्वा दूतीं गणपतिं गुरुन्।
क्षेत्रपं वीरसङ्घातं गुर्वादिक्रमशस्ततः ॥२८८॥
वीरस्पृष्टं स्वयं द्रव्यं पिबेन्नैवान्यथा क्वचित्।

The disciple is required to pay obeisance to the teacher, pour some drops of the wine on the ground in the name of invisible beings, satiate with it, the beings moving in space, refer to his *mantra*, pay homage to messenger (*dūtī*), Gaṇapati, teachers, the lord of the area, the group of heroes, the tradition of the teachers,

and take the wine himself as the remainder of what has been taken by these agencies and by no means otherwise. (287b-289a)

परब्रह्मण्यवेत्तारोऽगमागमविवर्जिता: ।।२८९।।
लोभमोहमदक्रोधरागमायाजुषश्च ये ।
तै: साकं न च कर्तव्यमेतच्छ्रेयोर्थिनात्मनि ।।२९०।।

The aspirant of supernal wellbeing is required never to take wine with those who are ignorant of the Supreme Being, shorn of the understanding of the process of breathing-in and breathing-out and engrossed in greed, delusion, pride, anger, attachment and illusion. (289b-290)

यागादौ यागमध्ये च यागान्ते गुरुपूजने।
नैमित्तिकेषु प्रोक्तेषु शिष्य: कुर्यादिमं विधिम् ।।२९१।।

This ceremony of taking wine should be performed by the disciple in the beginning of any sacrificial performance, in the middle of it, at the end of it, on the occasion of worship of the teacher and on any other incidental occasion as mentioned in the *Śāstras*. (291)

इति रहस्यविधि: परिचर्चितो
गुरुमुखानुभवै: सुपरिस्फुट:।

This is the deliberation on the secret practice as has been transmitted to me through teachers as well as has been made explicit to me through my self-experience.

NOTE ON VERSE 67:

Cakṛṇī is principal *śakti* located at the *kanda* as well as amongst the mentioned wives. She is the source of the world with the attention directed towards the supreme knowing subject, Śiva. *Kuṇḍalinī* is *parā-śakti* that places the entire universes within her womb and resides in herself by coiling three and a half times at the individual as well as universal level. Out of her absolute freedom, she display the extent of duality and is the mistress of the three and half tradition. She assumes the limited subjectivity of the body, illuminates in every direction by means of what is blue, pleasant, sadness, varied emotions, etc.

On intending to rest the universe in the Self, she reduces the subjectivity from the body and draws out the essence - the Supreme like the oil separated from the husk and thereby veils *māyā*, which is the cause of the universe.

Again, when standing at the *kanda* as her support, she is by nature the subtle breath and dwells everywhere, i.e., in *cakras*, channels, etc. She transforms the seed which is the cause of menustral fluid, is enjoyed, is the food, etc. into a secretion of essence. As a result, she impels the support of the body.

It has also been said that *cakṛṇī* who is the ninth force, circulates while remaining at the centre of the universe and brings pressure on every seed so as to separate the oil from the husk and moves out from the confines of the *kanda*.

NOTES ON VERSE 70b-71a:

Worship of *Trika-pīṭhas* in the body:

S.No.	Trika-pīṭhas	Direction/*Dik*	Centres/ *Hṛtkrama*
1.	Āṭṭahāsa, Caritra, Kulagiri	Īśāna	Centre between the eyebrows.
2.	Jayantī, Ujjayinī, Prayāga	Indra (East)	
3.	Vārāṇasī, Śrīpiṭha, Virjaska	Agni	
4.	Eḍābhī, Alipura, Gokarṇa	Yama (South)	Heart
5.	Marukośa, Nagara, Pauṇḍravardhana	Nṛ	
6.	Elāpura, Purastīra, Kuḍyākeśī	Ka (Varuṇa)	
7.	Sopāna, Māyāpurī, Kṣīraka	Air	Navel
8.	Āmrātakeśvara, Rajagṛha, Brāhmī	Udak (Kubera)	

Cremation ground is the heart plexus, the tree of abundance is the navel while the centre of the eyebrow is the region of *yoginis* as well of the family of *yoginis*.

Dates according to Hindu calendar:

1. *Nandā* – 1, 11, 6
2. *Jayā* - 3, 8, 13
3. *Bhadrā* – 2, 7, 12
4. *Riktā* – 4, 9, 14
5. *Pūrṇā* – 5, 10, 30

INDICES

Index of English Words

C

N

O

P

R

S

T

U

V

W

Y

Index of Sanskrit Verses

यथा प्रेक्षणके तत्तद्द्रष्टृसंविदभेदिताम् ।।२०।।
क्रमोदितां सद्य एव लभते तत्प्रवेशनात्।
योगाभ्यासक्रमोपात्तां तथा पूर्णां स्वसंविदम् ।।२१।।

As it happens in the case of entry into the hall of a dramatic performance the person concerned becomes one with the awareness of those who had been attending to the performance from an earlier point of time, so happens in the case of any new entrants in the field of yoga who does not take much time in coming up to the level of awareness others had reached already.

Śrī Tantrāloka, Chapter 28, verses 20-21

As honey-bees get awakened following the awakening of their queen, follow her suit in their sitting; even so do the senses in relationship to the inner organ of consciousness (*citta*).

Śrī Tantrāloka, Chapter 28, verses 208-209a

कुलं च परमेशस्य शक्तिः सामर्थ्यमूर्ध्वता ।
स्वातन्त्र्यमोजो वीर्यं च पिण्डः संविच्छरीरकम ।।४।।

Kula is the elevating force of the Supreme Lord with His autonomy as a power behind it and His virility as the consciousness embodied.

Śrī Tantrāloka, Chapter 29, verses 4

हृल्लक्ष्ये वा महेशानि बिन्दुं ज्वालाकुलप्रभम्।
तेन संबोधयेत्साध्यं बिन्द्वाख्योऽयं प्रकीर्तितः।।२४५।।

***Bindu-vedha* is the method under which, O Lady, the heart is made the target of shifting of the luminous point *(bindu)* to it.**

Śrī Tantrāloka, Chapter 29, verses 245

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